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THE CROZER QUARTERLY

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THE CROZER QUARTERLY

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THE CROZER QUARTERLY

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EDITORIAL NOTES

A PARABLE OF A COIN

THERE are two sides to every coin—the obverse and the reverse. The obverse bears the design or inscription indicating the issuing authority; the reverse states the exchange value of the coin. The coin is one unit in a monetary system that serves to standardize economic values. Its own significance is instrumental. Except in rare pathological persons, nobody thinks of the coin as having any intrinsic worth. It serves as a medium of exchange, enabling people to regulate matters of demand and supply. So long as it continues in circulation, it serves its purpose whether it be old and so worn that the inscriptions are scarcely legible, or fresh from the mint.

The coin serves as a parable of the Christian gospel. It, too, has two sides. The one is its message of salvation in personal character; the other is the Christian way in social relations. We can no more separate the one from the other than we can tear the reverse side away from the obverse side of the coin. The reasons ought to be obvious. Social relations are the active relations of persons toward one another. And persons would not be persons if stripped of their social functions. We could not, if we tried, save persons in vacuums. Neither could we create an ethical society that would be impersonal. It is time that we were through fussing with one another as to which is primary or which is more important, the salvation of souls or the social gospel. There is no more primacy than there is in one side of a coin to the disregard of the other.

The Christian gospel is our standard of spiritual values. It recognizes the classical values of truth and goodness and beauty. It finds enrichment in righteousness and peace and joy. It associates the abundant life with whole-hearted love for God and for one's neighbor. Yet all of these find their center in the soul of man. It is life that is of more value than anything else under the sun. It is the soul for which there is no

medium of exchange. It is personality that can appreciate, participate in, and share all the great spiritual goods. The great evils are sins against persons. The great virtues are ministries to persons. The enhancement of the worth of life is the inescapable result of the standard of value to which the gospel leads us.

The gospel, we say with the greatest reverence, has no intrinsic merit. The gospel for the gospel's sake would constitute a meaningless abstraction. The gospel is for the sake of life, for its enrichment, its redemption, its emancipation. It is not a hollow sound that is answered by its own echo. It is good news. It asserts that there is a God who is love, a God who cares about human life, and wants to possess it in the fellowship of his loving purposes. The gospel is the medium of discourse. When we indulge in debate concerning the formulation of its message, it betrays our inability to sense the seat of the real values which are in life, in the life of man and the life of God.

The significance of the gospel like that of a coin is symbolic. Money is a symbol of economic value. It represents what we think of various commodities and how we estimate their needfulness or desirability. So the gospel is a great symbol of the untiring quest of God for fellowship with those who will help him attain his purposes. The gospel is not the love of God, but it points to the love of God. It is not salvation, but it is good news of a Saviour. It is not redemption, but it is a challenge and an invitation to cooperate with God in the redemption of society. It does not matter so much whether the symbol be crude and outworn, or whether it be bright and new, so long as its representative character is clear. Let it indicate the way to the source of life and salvation and power, and its end is accomplished. We must judge our gospel symbols by their efficacy in pointing the way to the life more abundant.

AN OLD-SCHOOL MINISTER

ARTHUR C. BALDWIN

Minister, Chestnut Street Baptist Church, Philadelphia

I CALL him an old-school minister because he made the pulpit the center of his ministry. He was not interested in questions of administration or organization. Instead of an office he had a study. Where we moderns work close to a telephone with a busy secretary, frequent callers and a full calendar of appointments, his working companions were books in a quiet that was rarely disturbed.

For the Doctor, as we called him, sermon-making was a high art. Instead of extemporaneous address, an animated conversation with a congregation in a more or less colloquial form, he brought into his pulpit a carefully written manuscript that had been rehearsed more than a dozen times. His illustrations were from nature and history rather than from current events. His doctrine, save for premillennialism which he definitely rejected, was of the conservative order and taken from a Bible which was his full authority in matters of faith and practice. Proof texts if used in conformity to the full weight of Scripture were his final reference. His ministry was in the Victorian age, the last twenty-seven years being spent in Granville, a small college town in Ohio.

His congregations even in that church-going era were notable for their size and were a mosaic of many sorts and conditions. He faced town and gown with their divergent interests and jealousies. Hard-fisted and harder-headed farmers came from miles around, hitched their horses at the hitching-posts before the church and came in with their families. It was not an easy audience to preach to, but one that tested the wisdom and human understanding of any preacher.

Perhaps a third of the Doctor's hearers were students, young people who for the most part were country-bred, raw, serious, appreciative. Among them there was always a fair sprinkling of hill-billies from the hills along the Ohio, and in West Virginia and Kentucky. These were older than the rest, men who in the late twenties or even thirties had heard the call to preach and now in the lower classes of the college were stumbling painfully along trying to fit themselves for that great calling. To us who came from more favored surroundings they appeared ill-dressed, gawky, open-mouthed, fit objects of mirth. There was real ability among them, however. "Burns of the Mountains" was one of them.

There were others among these young people who culturally represented more. Dayton, Cincinnati, even Chicago were represented. Among them was Edgar J. Goodspeed, the Greek scholar; George Dorsey, author of *Why We Behave Like Human Beings;* his brother, Herbert Dorsey, scientist and inventor; Edwin A. Deeds, capitalist. Such young people and many more represented a field that any preacher would be glad to cultivate.

In that day, Granville was a rarely beautiful village of thirteen hundred people. It lay between two ramparts of hills, rising sharply above a narrow valley. On its streets was a rich profusion of sheltering maples and elms, trees that interlaced their branches above the houses until from above the town was hidden like a lost Atlantis under a sea of green with only church spires and an occasional roof to betray its presence.

Here came the pioneer settlers early in the 19th century from Granville, Massachusetts, to build their homes and establish their schools. When the Doctor came in 1886 he found a college with two brick buildings that combined dormitories and classrooms and a small one-room library. There were about one hundred and eighty students and twelve teachers and an eight-year course that ran all the way from grammar-school arithmetic to psychology. There were also two seminaries for what was known as "female education." Young ladies lived in them in a nunnery-like seclusion that was believed to be necessary for "females." When they came out on the street it was under the supervision of strict rules that forbade more than a bow to members of the other sex. They came to church in well-guarded processions. Altogether, they furnished a constant vision of unapproachable loveliness that was a tantalizing distraction to supposedly serious-minded young men. Their presence gave piquancy to a misspelling in a hill-billy's paper—"There are many *waist* places in the earth."

I

I can see the Doctor now as he came to us to begin this challenging ministry. Six feet tall, broad-shouldered but spare of frame, black-bearded, with an erect military carriage that he had kept from army days, he bore a distinguished look. He was a man's man, an officer, adjutant in the Civil War, athletic in his younger days, a traveler who had seen deeply and richly in his single trip abroad, dignified and reserved. He wore no clerical costume but no one could miss the fact of his calling. Courtly in manner, immaculate in dress, precise, almost stately in his walk, anything he wore became ministerial. Even the

bicycle that he mastered in the early nineties seemed conscious of its burden and carried him along the village streets in a reverent, ecclesiastical manner.

I do not think the Doctor was altogether happy in those first years in Granville. He was a city man, born and bred. He had had two city pastorates that covered seventeen years in the environs of Boston and in Rochester. The life of the city was like breath to his nostrils. He loved the crowded streets, the great stores, well-appointed libraries, the stimulating intercourse with alert business men. Now at the age of forty-five he had been compelled to turn his back on the seaboard and come to a little community that was buried away and almost unknown. He felt lost and homesick.

The Granville he came to was beautiful but primitive. There were few pavements and no gas or electricity. The telephone which he had recently installed in the Rochester home had not appeared. At night the streets were lighted by flickering oil lamps, which were not lighted on nights the moon was supposed to shine, whether that luminary was on the job or not. A lumbering, herdic bus went twice a day to the county-seat where most rail connections were made. Even the daily newspaper from Columbus or Cincinnati, which the Doctor read as he read his Bible, did not arrive until late in the morning.

Even such a simple commodity as compressed yeast could not be obtained at the store. The mistress of the manse faced this information with consternation. She had to learn to make bread all over again. Potato yeast, the kind that all the housewives had on their shelves, was a novelty demanding a different technique.

"No kerosene." The Doctor came home one morning to make this announcement. No kerosene, only coal oil. What should be done? The family faced this astonishing fact in real alarm while the Doctor waited mischievously. Then he informed his alarmed household that he had just learned that coal oil and kerosene were the same!

More serious was the paucity of choice and even the supply of garments in the local stores. Once or twice a year the Doctor would rent a surrey and in this two-seated conveyance drive his family seven miles to Newark where the children, overwhelmed with the novelty, enjoyed a hotel dinner, and the stores provided something that was all wool.

It would be easy to smile over such inconsequential things but they are symbols of what amounted to revolutionary changes in the manner of living and of little privations that in the aggregate could become a major source of annoyance. In the course of the next thirty years the Doctor was to see Granville discovered and leavened with city ways.

The student body became coeducational and more than quadrupled. The faculty grew to a hundred. Thirty buildings dotted the hillsides. None of that could appear at this early day, however, and the Doctor must have chafed under the limitations. The truth was that he was not where he wanted to be nor where his talents fitted him to be. Ill-health had driven him from the city and the conditions were no more pleasant on that account.

Slowly, the Doctor had to find himself in the new environment. He had to discover that Providence for one reason or another had finally and irrevocably closed certain doors to him. It is not uncommon, as ministers well know, for a pastor facing such a problem of adjustment to "kick against the pricks." He will bombard influential friends with letters begging them to get him a hearing somewhere, anywhere but where he is. At the opening of his Sunday morning service his eyes will eagerly scan his congregation for the presence of significant strangers, a pulpit committee, perchance. He knows he is a square peg in a round hole and is willing to take desperate measures for relief and so, of course, for a wider usefulness.

I am not able to record any of these efforts on the Doctor's part. However he felt, he burned his own smoke and settled down in the new groove. Perhaps it was in this effort that he found an added richness to the meaning of "Providence" which was a favorite word with him. Because he believed in both God and the devil, he had sermons on both the divine and the infernal Providence. It may be that at times he sat under the juniper-tree and mournfully surveyed the infernal Providence that at times seems to shape our ways. He was too wholesome, however, too well-balanced to take such views too seriously. He was an enthusiastic lover of nature. In his youth he had made long pedestrian tours, one to the summit of Mount Washington. On his alpenstock were burned the names of Alpine heights he had climbed. Beauty in form and color, flowers, sunsets, landscapes were to him what delicious food is to an epicure. To a man of such tastes, the brooding, glorious hills brought their own revelation and the unceasing procession of youth its own reward.

One thing the Doctor always sought when the opportunity offered. When a preaching or lecture engagement permitted, he would stop off in the familiar places. There he would browse again in the great bookstores where he had seen Longfellow, Holmes, Lowell, as familiar figures; or walk along Broadway, visit its restaurants, feel the pulse of the crowd and even, let this be whispered, make a trip to Coney Island and hear Gilmore's Band. Such visits were days of seventh-heaven

delight to him, experiences from which he would return to little Granville with a rested look in his eyes and a new resonance in his voice.

The condition of ill health that had originally brought him to Granville did not grow less. A spinal weakness and a respiratory difficulty were with him as a thorn in the flesh. More and more as the years passed, pain became his constant companion. Preaching that was the joy of his life was none the less an ordeal. We heard how on Sunday morning he would lie on his couch for an hour gathering his strength. A horse and buggy would carry him, his face muffled in a woolen scarf in cold weather, the three blocks to the church. In his pulpit he would sit relaxed, wrapped in his cape, while the choir and congregation did their part. Then, when the great moment came, we would see him cast off his cape, square his shoulders as though shaking something off and stride to the pulpit desk. There he was transformed. No weakness now but authority, confidence. His voice was ringing. His introductions, unusual, felicitous, caught the attention. His graceful English came to the ear like music. Word-pictures of other lands, historical events, poetic fancy caught the imagination. Before him was a manuscript that he knew by heart and rarely referred to although he turned its pages. His black, piercing eyes, were on his people; his thought was illustrated by gestures that were full-armed and free; his voice even in its gentlest cadences carried to the remotest corner. For thirty minutes he would hold the great congregation in an atmosphere of breathless attention that might culminate in tears for the sheer beauty of the thought. Then, the service over, the Doctor would disappear, not waiting to greet the people, get into his buggy and return to his couch.

In contrast to many congregations of today, the youth element was prominent in these audiences of the eighties and nineties and a most appreciative element they were too. Not yet had the acids of modernity begun their deadly work. They came to church as a matter of course and looked up to the Doctor as a scholar, a specialist in history, a lover of poetry, interested and accurately informed in the sciences, a master of English prose. They had come to Granville for an education and quickly recognized that here was a part of it, the Doctor's rich historical pictures, his keen discriminations, the balance and rhythm of his sentences where apt alliteration was a common but unobtrusive part. No callow youth this, making up with zeal and vigor what he lacked in experience. Here was a wealth of experience, a man who had seen and felt, a man of God.

One of the Doctor's homiletical habits was to state a position to which he was opposed for the purpose of refuting the wrong doctrine.

In this he was careful not to set up a man of straw. Fully, fairly, in such completeness that he seemed like an advocate, he would state the claims of the perverse view until his hearers were almost persuaded and then with a sharp, climactic BUT he would shift his ground and refute the false doctrine, fully, reasonably, devastatingly, routing it guns, foot, and horse, to the huge delight of the faithful who had been waiting for the ripost.

II

Behind these sermons was the study. It used to be a treat for us to be admitted into this *sanctum sanctorum* where we looked with awe at the resources which were at the Doctor's command. The books were in open cases made of plain boards, the prototype of the modern sectional bookcase. These were piled high to the ceiling, tier on tier, filling one end of the largest room in his home. Everywhere else that space could be wangled were more books, no end of books, overflowing all available spaces. Here in his big chair with a board across the arms for a desk those wonderful sermons were written with ink, word for word, on heavy, ruled paper which had been stitched into printed covers. In a long row of cardboard boxes that later was doubled these sermons were then filed in an impressive, breath-taking array, a record of tireless industry that staggered the young visitors. These sermons, the Doctor told us, were filed under three headings, the number, the text, the time and place. In a small Bible the number of the sermon was written with the text. In a record book, in chronological order each sermon was recorded as preached with number, text, remarks. With any data at all, he would boast, he could instantly lay his hand on any sermon.

Such a study is rarely seen today. The modern minister is a craftsman and engineer. In his office the wheels of his organization are thrown into gear and notes like blue-prints outline the product for the months ahead. We expect our ministers to sit in the midst of belts and pulleys, driving pistons and smoking bearings. The clatter and bang of machinery sounds in our ears. There is little time for the still, small voice. A book on thermo-dynamics would be more in keeping than Amiel's *Journal.*

In contrast is the memory of the Doctor's study where he sits in quiet with the next Sunday's sermon as his chief concern. Faithful friends of the years look down upon him from the shelves. At his elbow is a Bible, a Cruden's *Concordance,* Roget's *Thesaurus* and a pile of well-scanned *Harper's Weeklies* and the *Illustrated London News* to give him modernity.

No machine shop, this. No books of methods, quick, sure ways to organize the parish and interest the young people. No lists of committees that must be called up and stirred up. Simply quiet, the peaceful meditation, the rapt ecstasy perhaps, that will be caught with the stubby pen and built into balanced sentences and great periods for the congregation of next Sunday morning.

Gradually, because of insomnia the Doctor became a night-hawk. Neighbors who waked in the small hours saw the study light burning. In slippers and dressing-gown, the Doctor had descended to his study, lighted his fire, and was writing in unbroken peace.

The sermons that came out of this study were both textual and topical. They were built on an inspired revelation that had commanded a study of its finest shades of meaning. The Doctor loved to analyze texts. He was fond, too, of entering some door found in the text and roaming through what was beyond. "God's poems," for example, grew out of the Greek root of "workmanship"—"We are his workmanship." Another sermon grew out of "the manifold blessings of God." Manifold being many-folded, the way was open for a rich excursion into the garden where the lover of nature taught his people many things. A sermon on "We do all fade as a leaf," a sermon that he told us he had preached seventeen times, was a word-picture of the dying year such as only a poet and seer might draw, showing the beauty that may develop in disappointment and loss, the brightness of hope and trust as they triumph over loneliness and despair, the joy that is beyond the cross.

An acute observer has divided sermons into two classes, those that leave one annoyed, resentful, resistant, and those that sooth the spirit and reenforce its powers. Probably both types have their place; but without question the Doctor's sermons remain in the minds of many hundreds because they belonged to the second type. Their purpose was to bring vision, inspire faith, and leave his hearers in a mood of peace and even rapture.

Particularly did the Doctor love the biographical theme. He used scriptural characters until there were none left. Once he laughingly offered us a financial reward if we would give him an unused scriptural character concerning whom anything at all was said, but the reward was never claimed. Beyond the Scriptures all secular history was a rich field where the same God was at work. These biographical series used to crowd his church on Sunday evenings, additional trolley-cars bringing many from the county-seat, who came to hear about Lincoln, Tom Paine, Benjamin Franklin, Benedict Arnold and many more lives that were interpreted with an accuracy of detail and wealth of minute knowledge

together with the seer's insight of the divinity and Providence that is always in the world.

One thing we never heard from the Doctor's lips and that was doubt. Dr. John S. Whale, of Cambridge, has recently said that incertitude is the supreme tragedy the world over. Relativity is in the saddle. Nothing absolute is left. And with this has come a famine in the arts because beauty cannot flourish where faith is gone. In contrast to this was the glorious assurance of this Victorian preacher. The trumpet did not sound uncertainly when he summoned to battle. For him the revelation was final and satisfying. "The lion hath roared, who will not fear? The Lord hath spoken, who can but prophesy?" Often in the passion of great address have I heard the Doctor repeat Amos' words. At the heights, above all other words was the word of the cross. Nowhere did this preacher rise to such ecstasies as when he came to this mighty theme. He saw the cross as the epitome of the love and eternal purpose of God. He knew no definition that by its very terms must confine and limit that word. Here he saw the Lamb that was slain from before the foundation of the world. In the cross was the explanation of pain and darkness. God had opened his heart to all mankind. Not the crucifix, he declared, the image of a victim, but the cross that holds no captive is our banner of triumph.

The Doctor voiced no doubts because he had none to trouble him. It is with a feeling akin to wonder that I record such a condition of mind. No Johanine problem, no contradiction between Paul and the gospels, taking Darwin in his stride, not faltering on account of Higher Criticism—and all this not because he had not read and studied these claims to a high degree but because something greater reconciled them all. As all roads led to Rome, so every theme, secular, critical, scientific or vital led him to some aspect of a glorious redemptive cross.

Young as I was, I shall never forget some of those great moments toward the close of a sermon when the preacher's eyes grew moist and his voice husky while the attention of his hearers seemed tense and strained as pastor and people were fused in a common adoration and devotion. At such moments the Doctor's usual reserve and reticences were forgotten in the joy of the great vision. It was then that I felt the first stirrings of a call to preach. A gospel so surpassingly wonderful must be shared with all the world.

Strangely enough, the Doctor was not an evangelistic preacher. He had little success in "winning souls." In the day when Dwight L. Moody was in the ascendent and great revivals had given their thought-pattern to the churches, this was a serious matter. This failure was due

in part, perhaps, to his unwillingness to invade the rights of personality. He could never bring himself to play such a trick as was perpetrated one day by a visiting preacher in the college chapel. Speaking to a crowded assembly after his sermon he invited those who wished to accept Christ to stand. No one responded. Not to be defeated, the resourceful evangelist then asked all who loved the Lord to stand and everyone got up including the Doctor. Then the preacher bade all who were members of churches to sit down. This left a score of young people on their feet, too honest to hide themselves and too mad to be candidates for any further work of grace.

This was not the Doctor's way. Honestly and earnestly he could portray the truth as he saw it, the alternatives of life and death, blessing and cursing, the way of Ebal or Gerizim, and let it go at that.

Another real difficulty lay undoubtedly in the beauty and finished perfection of his discourses. When the people heard Cicero, they said, "What a wonderful oration." When they heard Demosthenes, they said, "Let us go and fight Philip." It was possible, and many enjoyed that privilege, to listen to this man without being moved to any public demonstration. He did not know how to speak the rough, jagged words that would tear before they healed.

And yet it would be unfair to say that the Doctor was not evangelistic. Like most of his contemporaries he believed heart and soul in the new birth. He believed, too, in the revival method, the contagion of common feeling under the Spirit's influence, and the value of the protracted meeting. The limitations in himself that were temperamental led him to invite evangelists and brother pastors to hold meetings in his church. He always shared in such meetings, meeting the inquirers and joyfully receiving them into membership.

Following such methods, the average number of new members received by the Doctor each year compared well with others. His strength, however, was in the teaching ministry. To take such babes in Christ, interest them, nurture them, direct their steps, build them up in reverence and usefulness that was the work in which he delighted. How many of the young men instructed by him went into the ministry I do not know. One hundred would be a low estimate.

III

All ministers face criticism and the Doctor had his share. Darwinism was in the air. Drummond's *Natural Law in the Spiritual World* had popularized the new thought. Higher Criticism had shaken faith in the Bible. Soon there appeared the moderns who considered the Doctor as

old-school. Said one disciple of Darwin after a textual sermon "How long have we got to stand this sort of thing?"

One of our teachers, a forthright man who was a reader of Lyman Abbott, used to grimace and shake his head when the Doctor proclaimed an unacceptable doctrine and then pour out his wrath on us in class the next day, declaring, "such things are impossible." "No sensible man can believe that any more." None the less this square-jawed brother was a real friend of the Doctor's and one day surprised us by saying that the Doctor reminded him most of Phillips Brooks.

Among the villagers the large attendance showed a very keen appreciation of what had come to them. They had no illusions as to what kept him there. "If he'd had good health," one of them almost exulted, "we wouldn't ha' got him." On his first Sunday, a small boy came out, smacking his lips and said, "That's the best sermon I ever heard." In the evening he said, "I've changed my mind; tonight's sermon was the best."

Such remarks are remembered in connection with the many annoying and stinging words that like swarms of gnats came buzzing from that village congregation of individualists. Chiefly they came from retired ministers. There were always a dozen or more in the congregation, most of them highly appreciative and friendly, but with a few of the other kind. Perhaps they were trying to satisfy an inferiority complex by vociferous criticism of one who was markedly successful. The Doctor was an unfamiliar strain. To them he seemed aloof, too scholarly, over the heads of the people. He did not make enough calls. He was not aggressive enough, not evangelistic. He did too much of this and not enough of that.

Such inconsequentials are recalled not because any importance is to be attached to them but for the reaction in the Doctor himself. He knew about them. In a small town where everyone knows everything about everyone, this was inevitable. He felt them, too. For all his reticence and dignity, there were depths of feeling in his nature, a sensitiveness to pain, and unkindness could cut like a blow. We never saw him strike back, however. I can see now that he was too proud to fight, like a mastiff looking down at a yapping Pekinese, too magnanimous to hold a grudge. Never by word or look did his friendly attitude alter toward his critics. If the criticism was true he would correct the fault. If it was not true it was to be ignored.

One vociferous criticism that he never permitted to move him from his path was aroused by the Doctor's refusal to become a political prohibitionist. The third-party movement was then small but very vigorous.

Earnest efforts were being made to corral the church vote. When an outstanding churchman like the Doctor remained outside he was inviting trouble. It made no difference to these critics that the Doctor was an outspoken temperance man. He that was not with them was against them.

One day these Prohibitionists approached him with a fresh proposal. They were to hold a rally on the night before election. Would he address them as a temperance man, not being committed thereby to the political aspects of the question? This seemed reasonable and the Doctor consented. Immediately, things began to happen. The report went out that the Doctor would address the Prohibition Rally. As quickly followed the deduction that he had become a Prohibitionist, an impression which none of that party did anything to dispel. The thing was serious and feeling ran high. Politics were taken seriously, be it remembered, and the fact of this change brought exultation to the little handful of earnest folks who had been praying for the Doctor's conversion and a corresponding dejection to the rest.

"We came to ask you, Pastor, have you given up the Republican Party?" This question was put to the Doctor one evening by three stalwarts of his church.

The Doctor stroked his beard and looked astonished. "Certainly not. Why do you ask?"

"Because the report is going about town that you have. They say you are going to speak at the Prohibition Rally."

The Doctor's heat was rising rapidly. Good faith had been violated. Quickly he related the circumstances concluding with, "There will be no question as to where I stand when I get through."

The result of these rumors and counter rumors was a banner attendance. The delighted Prohibitionists saw old-line Republicans and Democrats coming in droves to fill every nook and corner of the old Opera House. Then with a wisdom that later years have shown to be prophetic the Doctor addressed them. All that has happened in these later years in local and state nullification, the inability of a national law to control the police powers of a community, he foresaw and warned against. The nation could not put on the rooftree of national legislation until the walls of local and state sentiment throughout the entire nation had been built higher and stronger. Mere majorities were not enough. In conclusion he appealed for personal abstinence and for a village sentiment to stop the bootlegging then going on. Along that path of personal interest and commitment they would advance to influence the county and state, on from the few to the many until the law which must always be laggard would

follow to write on the statute books what had become the settled will of the people.

When the Doctor concluded the place fairly rocked with the cheers of the citizenry. Then, it promptly and all but unanimously filed out leaving a very empty hall for the rest of the Prohibition Rally. The people knew what the Doctor believed but the Prohibitionists found no pleasure in that.

IV

As an old soldier the Doctor was an enthusiastic member of the G. A. R. and in high favor with the local Post. To the end of his days this man of the cross was a military man, glorying in the army and navy, admiring military discipline and soldierly ideals of prompt, unquestioning obedience. The question as to the righteousness of all wars, defensive or aggressive, had not risen in his mind. I cannot imagine him in a peace parade. And this because of his experience. He had seen the military arm as the rock of defense in the nation's crisis. It had responded to Father Abraham. It had saved the Union. It was indissolubly associated with the great Emancipator, national loyalty, personal sacrifice, and the last full measure of devotion.

Next to his religion, patriotism and Abraham Lincoln called out his greatest eloquence. Indeed, I think they were a part of his religion. The flag, the Union indissoluble, the vision of the forefathers, the great memorial days—all these were bedded deep in his heart. For him the Republican Party was literally the Grand Old Party. He had passed through the dark days of the Reconstruction, the Crédit Mobilier scandal, and a hundred other excesses of that bitter period without wavering in his loyalty to the G. O. P. While he lamented the wrongs, the party was above them. That other party which had fired on the flag and with Copperhead plottings attacked President Lincoln could never to the end of time receive his vote.

Such a faith that was by no means hidden in a corner gave an added tang to a pulpit incident. The Doctor's sermon had come to his carefully prepared climax. He had drawn a picture of the nation's moral might and the hostile forces that were ever ready to destroy. The Christian conscience must be on guard. It was a dramatic moment. The rapt hearers could see the approaching danger, the lifted hand of the oppressor. If the Christian mind and heart should fail, we should fall into the hands of the demagogue and our last state would be worse than the first.

But the tongue is an unruly member. Thoroughly aroused, the

preacher's tongue slipped on that word demagogue and he said "Democrats." The congregation which had been sitting tense and expectant promptly relaxed into helpless, silent mirth and the Doctor went home, broken-hearted.

V

These memoirs would be incomplete without reference to the people who had their indispensable part in this ministry. Ministers cannot succeed without the right kind of church. They are not independent like the old prophets. They cannot live on locusts and wild honey and parade the market-place with a leather girdle for a suit of clothes. The minister needs a church for his sounding-board, a regular audience for his message, a people who will back him and pay his salary. Great preaching needs great hearing. A long pastorate connotes a great church. Pastor and people must both have the two bears, Bear and Forbear.

What the Doctor could do and the people wanted him to do agreed in a remarkable degree. Before me are two volumes of his sermons. In them are interesting, informing illustrations, an abiding beauty of style, a fine mystical insight. None the less, their careful English might seem stilted and unnatural to people today, used as they are to more informal address. Their use of the Bible indicates a literalness of reliance that the modern church has left behind. Their point of view in a word is Victorian. But those sermons belonged to that people. In the quiet atmosphere of the Ohio college town they fitted the highly individualistic type of religion that was there.

It was fortunate for this preacher that ill health forced him from a great city church and drove him to a rural and highly intellectual center. Here they could appreciate his strength and refrain from asking him to dissipate his energies on what he could not do so well. They could understand the dignity and reserve which made it difficult for him to unbend in happy camaraderie. They were amused by the growing absent-mindedness which had its roots, perhaps, in a concentration on next Sunday's sermon. What did it matter? Said old Doctor Shepardson, whose name was given to Shepardson College, "He walks the street like a dead man but he stands in that pulpit like a king." Yes, what did it matter? The king could do no wrong.

Thus the routine of the pastorate was established. The people honored him and let him alone. They flocked to his church, praised him as a prince of preachers, were proud of his talents, honored him as a citizen, and smiled over his idiosyncracies. They did not need nor ask

for a fussy round of pastoral visitation. Others could serve tables while he gave himself to the ministry of the Word.

Under these conditions of sympathy, indulgence, and admiration, this ministry went on until at the age of seventy-two he laid it down in 1913. In the years that have passed we who were young people then have doubtless changed in many of our intellectual apprehensions of truth. What the Doctor said has become progressively inadequate. But after twenty and four years I can see that another message and ministry of his abides, his faith in God, his joy in the unseen, his consistent, holy life, his obedience to the light as it was given him to see the light. Through all that was said a great personality was pouring itself out upon us and mediating the eternal Word.

For this, I who am his son render my grateful tribute. My father gave me more than a creed, he gave me a life. Never did I hear him say a word in his pulpit that I, a critical lad, did not know he was trying to realize in his every-day life. I wish I were as good a Christian as he was.

THE CONTRIBUTION OF THE CHURCH TO A PHILOSOPHY OF ECONOMIC COOPERATION

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To DISCUSS a philosophy of life in the idealistic and academic realm is one thing, but to discuss it in terms of the pragmatic problems of economic procedure is a vastly different and more difficult undertaking. Yet I think we will all agree that it is in the sphere of this latter consideration that such a philosophy of the Christian way of life must find its more abundant expression. Difficult as it is, it is here where the battle-ground of the Christian enterprise must now be waged. If the Christian church cannot succeed in making its religion operate in the ways in which the people must earn their daily bread, then it is a failure and will be cast out. The economic problems are paramount in the present social issues that confront the nations of the world. The one problem in which is rooted most of the other problems which constantly challenge the church, is this problem of the competitive struggle and of economic poverty—great wealth on the one hand and extreme poverty on the other, and in between a great mass of what we call the middle class, struggling to achieve a place in the upper brackets of income, or perhaps it would be fairer to say of the majority, fighting to escape being relegated to the lower strata of economic poverty.

Most of the evils of modern life, with which the church is supposed to be concerned, have their rootage in this struggle to make a living. Surely the church must face the question frankly, and if it has a philosophy of life worthy of the name, it must find its expression in that realm where life must be lived most of the time, and where, in my humble opinion, the victory is to be won, or else there is not much to look forward to. The future of nations and institutions will depend upon their ability and willingness to deal with the demands of the great masses of the people, who are insisting upon a more democratic distribution of economic wealth. Every once in a while the church has taken seriously its obligation to make its religion articulate in economic affairs, and I think it can be said with some degree of validity, that it is to those periods that the church can look back as the bright spots in its history. They were the moments when the church found new cause for its existence, and put its Gospel into practice by its willingness to lose itself in its concern and interest in others. This is a basic principle

of the Christian religion. It is fundamental to a successful cooperative movement, and is in all probability, the greatest contribution that the church can make to the philosophy of cooperation.

Unless such a principle can be established as the foundation of the cooperatives, I have little hope for their ultimate survival. If the idea is allowed to obtain that the cooperatives give one an advantage, and people are persuaded to join merely to get something for nothing, or to get their needs supplied at a lower price; if that is all, I insist that there is not much to hope for as a continuing program of economic equity. But if we can think of the cooperatives as motivated by the spirit of mutuality, and a desire to make life more satisfying to each member of the group; "each for all and all for each," then there is something to hope for and to achieve. The cooperatives will require the unselfish urge of Christianity as a basis of economic philosophy. Christianity must be harnessed to a great cause. Such a cause now presents itself again and the church must decide what it is going to do. When these occasions arise there are always those who are ready to warn the church that its business is that of dealing in spiritual things, that the "abundant life" must not be construed as having any place or bearing in matters of material well-being, but rather to point the people to life after death and the rewards of poverty in this life by a glorious debauch in the life to come. Such advices come with poor grace from people who are not suffering the pangs of hunger, who have not stood in the recent bread lines, or who do not miss a night's sleep because they do not know where their next job is to be found.

The great multitudes of the people are now demanding that the church shall make good here and now, and if it has anything to offer by way of a philosophy and program for the "abundant life," that it speak up, or forever after hold its peace. To such a time the church has come, and while we hear again the voices of a priesthood interested primarily in another worldly religion, there is also arising again that prophetic group which is insisting upon the application of the principles of the Christian religion to the surging economic problems of life now. This is the most hopeful sign on the religious horizon today. Again it should be stated at the beginning of these remarks, that I am assuming wide latitude in the treatment of this subject. To state the Christian philosophy of economic cooperation would be a comparatively simple matter and a few minutes would suffice. But that would serve only a limited purpose. This philosophy must needs be stated having regard to all the obstacles both within and without the church with which it must contend.

Within the church there are groups who are doubtless acting in the best faith and with the most sincere motives who are opposed to the church carrying its message or program into the practical realm of economic life. These I can understand for the most part. Their outlook and understanding as to the function of religion is limited. There is another group within the church who cannot take refuge in this excuse of a limited outlook and to whom we must ascribe motives of another kind. They are involved in the present economic system and are reaping the fruits of it, and naturally they are perfectly satisfied. To all such I level the charge of hypocrisy. Outside the church is another group who claim no interest in or allegiance to religious institutions, but who are opposed to the church saying or doing anything that in any way will change the economic *status quo*. They too are acting upon the basis of selfish interest. While in no way a part of the church they add the strength of their opposition to the voice of those within who, for selfish purposes, will oppose any attempt on the part of the church to validate its Gospel in practical affairs, and in particular, in those realms of social action that demand economic justice and the interpretation of the "abundant life" as including life here and now.

Of all the problems that have accompanied the human race in its history, the problem of poverty has always been the most difficult to solve. Until recent years it seemed that the race of man was doomed to accept economic poverty as an inevitable tragedy for all time. The human mind did not seem to have enough genius to subdue the earth and bring forth enough to satisfy the needs of a developing population. Under such conditions of economic scarcity there was little the church could do other than keep the people reconciled. The emphasis on another world and the refuge element in religion grew out of this background of economic scarcity. But the scene has shifted and no longer can the church take refuge in such a limited view of its task and in a philosophy of reconciliation. We are now living in the presence of economic abundance or the facilities for such economic abundance that make any defense of poverty forever impossible. The problem also has shifted from the point of the relationship of people to economic good to the place where now it is a question of the relationships of people to each other. The goods are available, but cannot be secured so long as the present conditions of human relations obtain.

Systems of economic life and business methods based upon the competitive struggle, the dog-eat-dog philosophy of economics now make impossible the distribution of goods necessary to life, and, may I say, necessary to business itself. For let it be said here and now, that this

very system of competitive profit-making economics has created a situation in which it is defeating itself. Apart from any moral and ethical philosophy that the Christian church must insist upon as the conduct of its members both as individuals and also as a part of society, and considered only on the basis of "enlightened self-interest," a slogan that the economic world as represented by the Chamber of Commerce, Rotary and Kiwanis Clubs have taken pride in during recent years, some other method than the competitive one is now necessary if our economic life is to continue. A cooperative society must take the place of the competitive society, if the race of men is to enjoy the fruits of an advancing economic civilization.

This brings me quickly to the question of our interest: What is to be the church's contribution to the philosophy of economic cooperation? It is necessary to state briefly what this philosophy involves. According to Doctor Kagawa there are four basic principles that are inherent in such a philosophy of a cooperative society:

1. An idealistic conception of economic history.
2. A theory of non-exploitation.
3. A theory of brotherhood.
4. A theory of social solidarity.

Let us take a few minutes to examine these four principles in the light of the essential considerations of Christianity. An idealistic, or if you prefer, a spiritual conception of economics, is necessary if we are ever to change the present system. Economics is not primarily a material interest; it is primarily a spiritual interest. It is not based primarily on commodity and exchange values. The main considerations are in the realm of attitudes and relationships. We are concerned with food and clothing and shelter, not as ends in themselves, but as a means to an end—the end that all the people may be freed from the struggle of poverty, that their minds may be freed from the everlasting fear of insecurity and that they may find that release that will enable them to lift up their eyes from the hoe, and take in the beauties of life. This idealistic conception of economic history also implies a "Christian materialism." This sounds like a contradiction, but it is only so because unfortunately the church has never taught the possibility of a Christian materialism. We are now on the threshold of a new and more Christian attitude toward material goods. Bishop McConnell in his recent book, *Christian Materialism,* has stated with his usual clarity, the adjustment that must now be made in Christian thought and attitude in the use of

material goods. The following is suggestive of the problem that lies at the heart of a Christian philosophy of materialism: "The cravings of the human life for the material cannot be stamped out." There remains then the only other way. If we must not allow the material forces to run over us and beat us down, and if we cannot ignore the forces, we must come to terms with them and bring them under control.

The old-time teachers in the early days of Christianity used to speak of matter as inherently evil. That was to surrender too much of creation to evil, in fact almost all, for matter touches and conditions even the souls striving after its loftiest satisfactions. Here we begin to realize that personality itself is an inherent part of materialism; that food, clothing and shelter, books, automobiles and roads become a part of us; they are life. We can no longer think of man as apart from his physical and economic environment. So that it becomes necessary to establish a Christian materialism, "an idealistic conception of economic history," but an ideal that must surely, if slowly, be put into practice. To furnish this ideal as the basis of the cooperative movement, is one of the major contributions that the church can make.

What shall we say of the "theory of non-exploitation"? I am not quite sure that all cooperatives are thoroughly alive to this important principle as a necessary qualification for the cooperatives. For that I do not blame them altogether. But I shall insist that unless this ideal does become a basic principle, clearly recognized as such and subscribed to by the members, that the cooperatives will have a difficult task to justify their existence. Again, I would add, that I know of no source to which the cooperatives could turn for a philosophy for this principle other than the Christian church. Where in literature will you look for a body of material that so vibrates with the spirit and purpose of non-exploitation as the Bible? So that it seems to me, the church has a contribution to make to the basic philosophy of the cooperatives in the form of a great body of religious literature that represents the social thought and ideals of the ages, at the heart of which is this theory of non-exploitation. We of the church could well devote more time to those emphases of the Scriptures that set forth in unmistakable language those immortal passages of the work, and they are numerous, that reveal the mind of God in this matter of the exploitation of one's fellow men.

In this third principle of brotherhood, the church again has a great contribution to make to the philosophy of cooperation. That cooperation is impossible as a continuing program of economic procedure without this spirit of brotherhood, there is little need to argue. In all

my contacts and experience with the cooperatives, I can testify that whenever they have exhibited signs of weakness or were in trouble, it was usually because the spirit of true brotherhood was lacking. Cooperatives need to keep alive and strong the brotherhood quality of life in their memberships, or they are doomed. The Christian church has in a unique way become the vehicle through which this spirit of brotherhood can be made available for the cooperatives. For there can be no brotherhood unless there is a recognition of a fatherhood. In the common acknowledgment and acceptance and practice of the Fatherhood of God lies the only hope of any brotherhood movement that is worthy of the name. But as Kagawa has so well said, Christian brotherhood is the solution of the economic problem. But the church failed to apply this Christian principle to life, and it is first of all necessary that the church shall give greater emphasis to this principle and restore Christian brotherhood in the church first and then in society. This is a primary contribution that the church can make to the philosophy of cooperation.

This fourth principle is the capstan of the cooperative social solidarity. It is the cooperatives' answer to the methods of communism and to all other forms of political organization that are advocating violence as the probable final way by which the social millennium will be achieved. This principle of social solidarity is also at the heart of the Christian enterprise. The cross of Christ is not only its symbol, but its example. The cross was for all men, capitalists, communists, fascists, and cooperators, but you cannot be true to the cross and remain a profit-seeking capitalist, or by accepting the methods of the communist or the fascist. These operate on a principle that is contradictory to the principle of the cross. Now there are times when a Christian might lose faith in his cause and seek to usher in the kingdom by methods of violence; but when he does so, he needs to remember that he is departing from Christianity. By no stretch of the imagination can one reconcile the methods of violence to achieve even good ends, or the creation of a class consciousness to bring to pass a better society. These, I say, cannot be reconciled with the cross. The cooperatives provide a workable method in economic life that will make for social solidarity, but they will need the driving force and dynamic of a religion at the heart of which is this principle of the cross if they are ever to accomplish this worthy end. The Christian church is the only institution that has this contribution to make to the philosophy of cooperation. The cross is the symbol of sacrificial service without which there can be no social solidarity.

To all of this I would like to add one other element that, in my judgment, is equally important in the cooperative movement, and which is again a dynamic principle in the program of Christianity. I refer to "the more abundant life." "I am come that ye might have life, and that ye might have it more abundantly." Thus spake Jesus as he announced his mission on earth. To be sure, there are those who would limit the interpretation of these words to the narrow conception of life that is outside man's physical and material needs, but others are insisting upon the recognition of all life being included. Man has a spiritual nature; we would not detract from it, but rather magnify it, but it is so interwoven and interrelated with man's physical being that we cannot think of them as separate and apart. The abundant life means all of life, increasing every aspect of life. The philosophy of cooperation holds out the opportunity to satisfy this quest and need on its material side, but the cooperatives must also begin to think of this more abundant material life as a means to the more complete abundant life which will include all man's needs, physical, social, intellectual and spiritual. It is to this philosophy of the abundant life that the church can make its supreme contribution. Mr. Filene rightly asks the question: "What are our religious institutions going to do about it? Are they going to preach a rugged individual salvation, refusing to meddle in social and economic problems, or are they going to take the lead in the organization of a more abundant life?" To make this objective of the more abundant life an integral part of its purpose and program is an obligation of the church that it cannot escape and be true to its Lord. To do this would also render a service to the philosophy of cooperation that from the view-point of true religion would enable the cooperatives to become one of the allies of the church in the building of the kingdom.

WILLIAM TYNDALE AND THE NEW TESTAMENT

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Four hundred years ago (October 6, 1536) William Tyndale was strangled and burned at Vilvorde Castle, near Brussels, for the crime of translating the New Testament into the English language. In his death one of the noblest spirits in the long story of our New Testament passed on. He died humbly, heroically, pathetically. According to Foxe (*Martyrs and Monuments*) his last words were "Lord, open the king of England's eyes." Tyndale was the father of the New Testament which we in the English-speaking world read today. His great biographer, Robert Demaus, closes his story of Tyndale's life and labors with the following words: "The more that his character and work are investigated, the more conspicuous is his Christian heroism. There is nothing to alloy the admiration with which we regard him, no taint of weakness, no suspicion of selfishness, no parade of pride. Humble and irreproachable in his life, zealous and devoted in his work, beloved by his friends, respected by his enemies, faithful unto death, where among the army of martyrs shall we find a nobler than William Tindale?" [1]

He was the author of a considerable number of works, but his ruling passion was that of giving the New Testament—and the Old—to the people of the English-speaking world in their own tongue. In this connection Professor Edgar J. Goodspeed writes of him, with abundant evidence for his statement: "To the familiar forms of the English New Testament Tyndale has contributed not only more than any other man, but more than all others combined. He has shaped the religious vocabulary of the English-speaking world." [2]

At this four-hundredth anniversary of Tyndale's death it is fitting and profitable that we review the work of one who did so much not only to give us our "greatest English classic," but to make available that book which also enshrines and interprets the historical origins of our Christian religion.

Tyndale was born "somewhere on the borders of Wales" about the time that Columbus discovered America, probably between 1490 and 1495. Some have suggested a date as early as 1475. Demaus,[3] who has given

[1] Robert Demaus, *William Tindale, A Biography.* Revised by Richard Lovett. Religious Tract Society, London.

[2] *The Making of the English New Testament,* p. 13.

[3] *Op. cit.,* pp. 26, 27.

the matter very careful consideration, concludes that "on the whole . . . it may be assumed as highly probable that Tindale was born somewhere about the year 1495: any more precise determination of the date must be the result of further investigation."

He was a slightly younger contemporary of Luther, the latter being born in 1483. The facts of his early life are almost unknown to us. By reason of his singular devotion to his work and his rare indifference to his personal career and fortune Tyndale has left us no authentic record or even notes of these years. His father and mother are not known to history. He appears to have had a brother Edward. A brother John was brought in 1530 before Sir Thomas More and fined and punished for "receiving and distributing copies of the English New Testament."[4] About the same time he was summoned before the bishop of London (Stokesley) charged with "sending money over sea to his brother William, and receiving and retaining letters from William." Beyond this we have no certain or important information.

Foxe[5] says that Tyndale "was brought up from a child in the University of Oxford." This seems to imply that he was sent to Oxford at an early year as a result of his rapid advancement in his studies. He had a very unusual facility in languages. It was said of him by the German scholar, Spalatinus, that he was so skilled in "seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, French, that whichever he spoke you would suppose it his native tongue." According to the earliest and best tradition he was entered in Magdalen Hall, now a part of Magdalen College, in 1510.

His career in the University is not known in detail. Demaus[6] gives those items in the Register of the University which are regarded as referring to Tyndale. According to these items he received his Bachelor of Arts degree in 1512 and his Master of Arts in 1515. Colet, Dean of St. Paul's from 1505, had lectured at Oxford from 1496 to 1505 on the Epistles of Paul. He had been a very popular and powerful lecturer and his influence long lingered about the institution. He was quite independent and bold in his thinking. Tyndale probably came under the influence of his thought. At any rate it was during his Oxford residence that Tyndale seems to have entered upon those opinions which he was to hold and defend so valiantly during the remaining years of his life.

Some time after 1515 Tyndale left Oxford for Cambridge, where

[4] Demaus, *op. cit.*, p. 35.

[5] *Martyrs and Monuments*, quoted by Demaus, *op. cit.*, p. 35.

[6] *Op. cit.*, pp. 38, 39.

Erasmus, the greatest classicist in Europe, had been Professor of Greek 1510-1514. Just why Tyndale went to Cambridge cannot be said. Foxe reports that "spying his time, he removed from thence to the University of Cambridge." This statement has well been styled "whimsically vague." Erasmus left England in the spring of 1515 for Germany where he published his Greek Testament in 1516. But Tyndale remained in Cambridge for several years. His studies in the Greek New Testament had been begun in Oxford and he still continued them. During these Cambridge days he was ordained to the priesthood of the church.

About 1521, perhaps late in the year, almost certainly not later than early in 1522, Tyndale became chaplain and tutor in the home of Sir John Walsh in Gloucestershire. He still continued his studies in the Greek New Testament along with his active duties as chaplain. His experience as an ordained priest in this period led him to the decision to translate the Greek Testament into English. By reason of his many contacts he became much impressed with the ignorance and immorality of the clergy, and the great need of the people to have the Word of God available to them in a language which they could understand. In his address "To the Reader" prefixed to the Book of Genesis, in his 1530 edition of the Pentateuch, he writes: "I perceaved by experyence how that it was impossible to stablish the laye people in any truth, excepte the Scripture were playnely layde before their eyes in their mother tonge, that they might se the processe order and meaning of the texte . . . which thinge onlye moved me to translate the New Testament." According to Demaus[7] this purpose was formed by the end of 1522 or the beginning of 1523.

It was apparently during this same year, 1523, that he made application to Tunstall, the bishop of London, for a place in his establishment. Tunstall had acquired a reputation as a friend of learning. In his preface to the Pentateuch (1530) Tyndale writes that "Erasmus praiseth Tunstall exceedingly for his greate learninge." Tyndale hoped that as a member of Tunstall's household he might have an opportunity to complete his translation of the New Testament. He journeyed to London to present his request. He took with him an "oration of Isocrates which [he says] I had translated out of greke into English" as evidence of his ability to make the translation of the Greek New Testament which he hoped Tunstall would support. He entrusted his request, in the form of a letter, to a former associate of his, one William Hebilthwaite whom he discovered when he arrived in London. While he awaited Tunstall's reply, Tyndale preached at St. Dunstan's-in-the-West. In due

[7] *Op. cit.*, p. 85.

time word came from Tunstall "that his house was full and that he had more than he could well finde, and advised me to seke in london, where he sayde I coude not lack a service." This has been styled a "cold, ungenerous reception" and "a rude repulse." Certainly the words allow that interpretation.

There was, however, in London a certain Humphrey Monmouth, an alderman of the city, who had begun to be known as a friend of scholars. It seems probable that he had heard Tyndale preach at St. Dunstan's. At any rate, Tyndale made application and was received into the home of Monmouth where he remained for "almost an yere." During this time he gave himself very assiduously to his work of translating. When later Monmouth was defending himself for his friendly attitude toward Tyndale and others who were accused of heresy, he said of Tyndale: "I took him into my house for half a year. During this time he did conduct himself as good priest as methought. He studied most part of the day and night at his book. He did eat but sodden meat by his goodwill nor drink but small single beer." But it was finally clear to Tyndale that his hope of publishing a translation of the Greek Testament into English had small promise of realization. In his prologue to Genesis he writes that he "onderstode at the laste not onlye that there was no rowme in my lord of london's palace to translate the new testament, but also that there was no place to do it in all englonde, as experience doth now openly declare." As a consequence, he decided to leave England for the continent.

He sailed for Hamburg in May, 1524. A. T. Robertson says he "fled." He had with him his Greek Testament, and probably some sheets of his translation. But most of his books—and ten pounds—he left in London with Monmouth. It would appear that he did not remain in Hamburg very long.[8] There was no printer in Hamburg until after his death in 1536, and since he had gone to the continent to find a printer for his translation it is not at all likely that he would have spent much time in a city in which there was no possibility of having the printing done. It is not unlikely, as Demaus believes, that Tyndale must have gone to Wittenberg almost at once upon his arrival at Hamburg. Here in the city of Luther he spent some ten months, probably in frequent contact with Luther. At least he became well acquainted with Luther's writings. In May, 1525, Tyndale was again in Hamburg. From here he sent to Monmouth for the ten pounds he had left with him when he had departed from London the year before. When the ten pounds arrived—it is estimated that they would have the purchasing value of

[8] Demaus, *op. cit.*, pp. 116-121.

one hundred pounds now—he went on to Cologne to have his translation printed.

It is the belief of some that Tyndale had printed the gospels of Matthew and Mark at Wittenberg in March, 1525. One of his contemporaries speaks of having seen a "first and second print" of these two gospels, the second print having also a preface. Demaus thinks this a probable supposition, but suggests as a possible alternative that the gospels that had been seen were copies of Wyclif's. Another, and more probable, view will be suggested presently.

When Tyndale went to Cologne for the completion and printing of his translation, he had with him the Greek text of Erasmus and the translation of the same into Latin made by Erasmus, the Vulgate of Jerome, and the German translation of Luther which had been published in 1522. The French translation of Le Fevre had been published in January, 1525, and it is possible that he had a copy of this, too, in his possession. He may also have had with him some of his favorite expositors. During the year that he was actually at work he probably had in addition such grammars and lexicons as he could borrow. With these materials he worked at his task with unremitting toil. The work was delivered to the printers, and they were pushing ahead with the printing. There was in Cologne at the same time one John Dobneck, better known as Cochlæus, who was having some printing done by the same printing-house that was doing the printing for Tyndale. Cochlæus overheard some remark that led him to believe that the printers were working on the publication of a New Testament which was to be sent into England. An enemy of all such efforts, he at once played the spy and by a clever ruse finally came into possession of the actual facts and at once warned the Church authorities in England. But Tyndale had learned that his secret had been divulged, and hastily departed from Cologne for Worms, taking with him the printed sheets that had already been completed. This was not long after September 1, 1525, as he was certainly in Worms by October of that year.

"In the order of the quires the printers had got as far as letter K" (that is, quire 11) when Tyndale left Cologne. These sheets were in quarto. This quarto was completed at Worms, and an octavo edition was also published about the same date. The Documents published by A. W. Pollard[9] suggest very strongly that the "first print," already mentioned, consisted of the work done at Cologne, and the "second print" of the work completed at Worms. What is certain is that the printing went on as rapidly as possible, and that by the early part of

[9] *Records of the English Bible,* Oxford University Press, 1911, Nos. XIII and VIII.

the year 1526 copies of the English New Testament were finding their way into England.

The Translation was issued without the name of Tyndale being attached thereto. In the beginning paragraph of the preface to the *Parable of the Wicked Mammon,* published in Hesse in May, 1527, Tyndale says that the reason he did not "sett my [his] name in the new testament, is that I folowed the counsell of Christ which exhortheth men Matthew vi to do theyr good deedes secretly and to be content with the conscience of well doyinge." This is not a statement of mock modesty, but is a reflection of the sincere and humble spirit of the man.

Tyndale made his translation direct from the Greek, using the text of Erasmus. In his preface to the Pentateuch he speaks of Erasmus in terms that imply some disapproval. But there is no such attitude reflected toward his Greek Testament. He must have used the third edition of Erasmus, which was published in 1522. His text contains the passage in 1 John 5:7, 8 referring to the "three that bear witness in heaven," and this sentence is not found in either Erasmus' first edition (1516) or second edition (1519).

It has been argued that Tyndale depended very much upon Luther for his translation. Some have even suggested that his English is scarcely more than a translation from the German of Luther. Luther's translation had indeed appeared in 1522, and beyond question Tyndale was acquainted with it. But in the extant fragment of the quarto edition, consisting of Matthew 1:1 to 22:12, Westcott [10] has found two hundred places in which the English of Tyndale departs from the German of Luther. Of the ninety glosses (notes or marginal comments) contained in the fragment Demaus says that fifty-two are taken more or less literally from Luther, and thirty-eight are original with Tyndale. My own study of the materials presented by Westcott [11] and Albert Gerberich [12] leads me to the conclusion that while Tyndale was much influenced by Luther he was by no means a mere copyist of the latter's material. In a word, the evidence is entirely sufficient to justify the position that Tyndale made a first-hand translation from the Greek, and must be given the full credit for having done so.

Luther's influence is more evident in Tyndale's annotations than in his translation. To be sure, Tyndale adopts the order of the books of the New Testament that is found also in Luther's translation. And he

[10] *History of the English Bible,* p. 137.

[11] *Op. cit.,* pp. 131-161.

[12] *Luther and the English Bible,* Ph. D. Thesis, Johns Hopkins University, 1933.

agrees with Luther also in not numbering Hebrews, James, Jude, and Revelation along with the other books but in giving them a secondary place in the canon. But he makes an independent argument for their inclusion among the books of Scripture, and holds an opinion quite different from that of Luther. Many of their agreements in order of words, in phrasing, in the use of finite verbs instead of participles, and the like are due to their natural and independent fidelity to the Greek itself. But there are other matters, such as special idioms, mistranslations, technical words and phrases, chapter divisions (a very few of these), in which the close relation of Tyndale and Luther is much more obvious. The only reasonable interpretation of the facts is that Tyndale was closely following Luther and made use of all available aids in his work of translating. And this is what he should have done.

In his Epistle to the Reader, appended to his translation, he writes: "I had no man to counterfet (imitate) nether was holpe with englysshe of eny that had interpreted the same or soche lyke thinge in the Scripture before-tyme." There was no English translation to which he could refer except that of Wyclif. A comparison of the two will indicate how amply the statement of Tyndale is justified. The reading of extended passages in the gospels makes it very clear that Tyndale has almost nothing in common with Wyclif.[13] He used a different language and he made a wholly new translation.

The first printing of Tyndale's New Testament at Worms consisted of 6,000 copies. Of these, 3,000 were in the quarto edition that had been begun at Cologne and completed in Worms. This quarto contained both prologue and glosses. There were 3,000 copies of a new octavo edition which had neither prologue nor glosses. The first copies of these two editions arrived in England early in 1526, probably in March or April. But the church authorities were on the lookout for them and were determined that they should not be circulated among the people. A very extensive and systematic effort was made to find and destroy as many as possible. The bishop of London, Tunstall, sent out a "prohibition" to his archdeacons instructing them to call on all and singular to bring in and deliver such books to the vicar-general under "payne of excommunication." The bishop had "understanding by the reporte of divers credible persones, and also by the evident apparaunce of the matter, that many children of iniquitie mainteiners of Luther's sect, . . craftely have translated the new testament into the English tongue, entermedling there with many hereticall articles and erronious opin-

[13] Cf. Bosworth and Waring, *The Gospels, Gothic, Anglo-Saxon, Wycliffe and Tyndale Versions, Arranged in Parallel Columns, with Preface and Notes,* London, 1907.

ions. . . To the grevous perill and daunger of the soules committed to our charge, and the offence of gods divine majestie."

As far as possible the copies that could be secured were bought up and burned. The price paid was five groats per copy for the octavo, and seven groats for the quarto. The groat was an old English coin equal in value to four pence, that is, a "great" or double twopence. Some private purchases were made at a much lower price, in one case at nine pence per copy. When it was reported to Tyndale that the bishop was buying up and burning his translation, he said: "Two benefits shall come thereof, I shall get money of him for these bokes, to bring myself out of debt, and the overplus of the money that shall remain to me shall make me the more studious, to correct the said Newe Testament, and so newly to Imprint the same once again." [14]

The result of this systematic attempt at extermination was the almost complete disappearance of this issue of 6,000. Indeed, Westcott [15] states that by 1530 six editions, three of them surreptitious, had been issued, amounting probably to 15,000 copies, and that these have almost entirely disappeared. Only one copy of the quarto is known, and it is incomplete. It is composed of thirty-one leaves and breaks off in the middle of Matthew 22:12. This was the extent of the printing done at Cologne, and it is pretty certain that this copy belongs to that printing. It is now in the Grenville library of the British Museum. Of the octavo edition only two copies are known. One of these is in St. Paul's in London, and the other, a nearly perfect copy, is in an iron safe in the Baptist College at Bristol.

During the years immediately following publication of his first edition of the New Testament, 1525-1526, Tyndale gave himself very earnestly to a variety of literary activities. Mombert [16] gives a list of thirty titles of epistles, essays, translations, and other writings for this period. His principal task during these years, however, was the preparation of a translation of the Pentateuch based on the Hebrew. This appeared in 1530. In fact it is believed that the Joshua, Judges, Ruth, First and Second Samuel, and First and Second Kings of the Matthew Bible of 1537 was actually the work of Tyndale.

But Tyndale also continued his study of the Greek New Testament. In his prologue to the Cologne fragment of his New Testament which is now in the British Museum, and which was printed in 1525, he asks that "those who are better sene in the tongues then Y . . . if they

[14] Pollard, *op cit.*, Documents XVII and XIX.

[15] *Op. cit.*, p. 37.

[16] J. I. Mombert, *William Tyndale's Five Books of Moses, called the Pentateuch, Being a verbatim reprint of the edition of 1530.*

perceyve in eny places that y have not attayned the very sence of the tonge, or meanynge of the Scripture, or have not given the right englysshe worde, that they put to there handes to amende it, remembrynge that so is there dutie to doo." [17] Sir Thomas More said of the first translation that he found "and noted wrong & falsly translated a boue a thousand textes by tale." [18] This statement greatly exaggerates the facts. But Tyndale was very sincere and conscientious in all his work, and was desirous of having his translation conform as closely as possible to the Greek original. His second and revised edition appeared in November, 1534. It was a small octavo. The title page not only bears that date but also the words that this second edition is "dylygently corrected and compared with the greke, by William Tindale." This edition was printed in Antwerp. In it the translation is carefully revised to bring it into clearer and closer conformity with the meaning of the original. Tyndale also added short marginal notes and prologues for all the books except Acts and Revelation. Much of the material in the prologues is a direct translation from the prologues of Luther. One copy of this second edition was printed on vellum, beautifully illuminated, and on the gilded edges, in faded red letters, one reads *Anna Angliæ Regina.*

Westcott has collated this edition of 1534 in 1 John with the text of the edition of 1525. He finds thirty-one changes.[19] Of these one-third are closer approximations to the Greek. More than one-third are changes in the particles to bring out more clearly the argument of the epistle. Three new readings are adopted with the proper translation. One passage is taken direct from Luther. But the edition is mainly an independent revision by Tyndale of his first edition.

Dabney [20] has given a careful reprint of the first edition as found in the copy since 1784 in the possession of the Baptist College at Bristol. With this he has made a complete collation of the second edition for Matthew 1-7, John 10-15, and Galatians 1-6. In the great majority of the corrections revealed by this collation—one hundred and sixty-eight in all—Tyndale made an improvement in the accuracy or the clearness of his statement. In only a very few places do we prefer his reading in the first edition.

A third revision was undertaken in 1535. But it was much less

[17] Pollard, *op. cit.*, Document IX.

[18] Pollard, *op. cit.*, Document XIV.

[19] *Op. cit.*, p. 140. On p. 144, n. 3, he mentions thirty-two.

[20] J. P. Dabney, *The New Testament of our Lord and Savior Jesus Christ by William Tyndale, the Martyr.* Andover, 1837.

radical than that of the preceding year. Westcott [21] finds that in 1 John this third edition contains sixteen changes from the second edition, as compared with thirty-four changes of the first edition made in the second. But the intent of this revision was the same as that of the second edition, namely, to bring his English as close to the meaning of the Greek as possible. Some very minute changes show the care with which Tyndale worked. This third edition corrected various errors of the press, some of them made in the second edition. But one interesting error was overlooked. The first edition (as printed by Dabney) reads in Matthew 23:24 "strain out a gnat." In the second edition this becomes "strain at a gnat." This error passed over into the Authorized Version and was continued until the corrected edition of the Authorized Version made in 1911.

This third edition of Tyndale contained headings for the chapters in the Gospels and Acts but not in the Epistles. It also contained about two hundred words that were constantly given a strange spelling, for example, faether, moether, meester, stoone. This phenomenon has been the occasion of much discussion. The contention of Westcott and Demaus that it was due to the influence of Flemish spelling upon some Flemish compositor appears highly probable.

Tyndale's second edition (1534) is his *magnum opus*. Nine-tenths of his translation is repeated in the version of 1611. In this way his language has become the common possession of the English-speaking world. In the great "service of giving the Word of God to English-speaking peoples in their own tongue William Tindale was supreme."

He was arrested May 23 or 24, 1535, and languished in prison for about sixteen months and twelve or thirteen days—according to Foxe "more than a yeare and a halfe." On October 6, 1536, he was strangled and burned to ashes. He thereupon joined the immortals. His monument is our English New Testament.

[21] *Op. cit.*, p. 143, n. 3.

THE TRAINING OF MINISTERS AS PERSONAL RELIGIOUS COUNSELORS

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The minister of religion, as preacher, educator, pastor, administrator, and social engineer, has a variety of functions to perform, and, in most situations he cannot escape being responsible in large measure for all of them. However, if a minister's chief function is, as many believe, the care of the souls committed to his charge, a large part of his training should be in those disciplines which will aid him in understanding personality problems and will make available to him tested methods which will increase his skill as a personal religious counselor and guide.

The need for a greatly improved service of individual religious guidance on the part of ministers of religion is keenly felt. There is an increasing awareness throughout the churches that multitudes of people, under the complex and baffling conditions of modern life, are suffering frustrations and defeats which might be averted if the pastors of these people were equal in knowledge and skill to their responsibilities. The trouble is not, for the most part, that these pastors do not *care* enough; they carry the burdens of their people on their hearts. The trouble is that they do not *know* enough. They do not understand the nature and causes of the difficulties and failings from which their people suffer, nor do they possess a mastery of the procedures by which these frustrated and defeated persons might find release. And they are not to blame for this. The responsibility rests back upon the institutions which train ministers. Of course it can be truly said that our psychological and social sciences are so young and immature that no one can guarantee a cure of all our human ailments. Yet, a great deal is known and a gratifying measure of success is being accomplished by such disciplines as mental hygiene, educational, vocational and personal counseling. But the average pastor has almost no knowledge of the insights and techniques that have been achieved in these fields. And even in his specifically religious ministry he too often tends to administer a traditional theological system, rather than, in view of the peculiar needs of the individual concerned, make available to him the powerful resources for personal rehabilitation and fulfilment that are inherent in religious faith and practice.

I

There is a great deal of fear abroad that the minister, if he gives much attention to personality problems, will trespass upon fields which belong to other specialists. Psychiatrists are especially touchy. Psychiatry, it is insisted, is a branch of medicine, and medicine is the business of the physician. But psychiatry, it may be replied, etymologically, means precisely "the cure of souls." And the cure of souls is the function of the minister of religion. No aspect of the pastor's work has a longer or more honorable tradition. By this it is not intended to suggest that the minister should attempt to deal single-handed with seriously disordered persons. Those pastors who have been most successful in dealing with personality problems—for example, Rev. L. D. Weatherhead in England and Dr. Elwood Worcester of Boston—will never attempt to aid a seriously disturbed individual except in cooperation with a physician, and always insist upon a thorough physical examination as the first step. Indeed, an acquaintance with the fields of psychology and mental hygiene will influence the minister to respect his limitations rather than overstep them. He should be so trained as to be quick to recognize pathological cases, whether they be the result of organic disorder—as a brain lesion, glandular malfunctioning, or paresis—or purely functional—as in cases of "shell-shock."

But, after all, if one reads such books as Oliver's *Psychiatry and Mental Health,* or Meninger's *The Human Mind,* with all their wealth of case material, one soon discovers that the large majority of cases presented are purely functional, and such as come well within the sphere of the adequately trained minister of religion. The individuals concerned have failed somewhere in the process of adjustment to the situations presented by the circumstances of their lives, and have developed emotional conflicts, behavior difficulties, fears and worries, feelings of isolation, or a sense of guilt. And why a medical training should fit a man better to deal with such problems than the type of training and experience which a minister receives it is difficult to see. What both require, in order to be efficient in this field of service, is training in the psychological and social sciences, and experience in the art of counseling human individuals. And, whatever the inadequacies of present theological education, the minister of religion already receives more of such training than does the physician.

In his latest book, *Modern Man in Search of a Soul,* C. G. Jung tells us that during the past thirty years thousands of persons from all parts of the civilized world have consulted him. And he asserts that

among all of his patients who were past thirty-five there has not been one whose problem, in the last resort, was not that of finding a religious outlook upon life. And, moreover, none of all these patients has really been healed who did not regain his religious outlook. This is a startling statement from so eminent and successful a practitioner in the field of mental health, and it should give pause to the clergyman. Doctor Jung expresses his own embarrassment. "It is from the clergyman, not from the doctor," he says, "that the sufferer should expect help." But many patients, he reports, flatly refuse to see a minister.

Why this refusal to see a clergyman? Perhaps a brief summary of Doctor Jung's analysis will help us to see. First, his patients feel that the minister is incompetent; they think he lacks the necessary psychological training. Second, they fear that the minister will be condemnatory, since he is the representative of absolute standards, while what they need is understanding. Condemnation only tends to deepen their already unbearable sense of isolation. Third, they suspect that the clergyman will be shocked by their stories, in which case they will be inhibited from any further self-revelation. They must be accepted as they are; they cannot unburden themselves otherwise. And lastly, they are satisfied that they know what the minister will say before they go to him. He will base his advice upon a traditional theological system and an authoritarian ethic with which they are already acquainted, and from which they expect no help.

What has been said is surely enough to justify a minister in asserting his right to work in this field. If the problem of so many of these disturbed people is indeed, at bottom, that of making a religious adjustment to life, who has greater responsibility in the matter than the minister of religion? And if the faultiness of the minister's training or the inadequacy of his outlook have prevented suffering individuals from turning to him for help, it is his business to remedy these deficiencies and to make himself competent to render this deeply needed service.

II

The cure of souls is, indeed, an ancient function of the Christian minister. But the difference between the traditional theological approach to this task and the more recent approach based upon the findings of the psychological sciences needs to be stressed. In an article published in The Crozer Quarterly, July, 1934, entitled "Historical Types of Method in the Cure of Souls," Professor John T. McNeill gives an admirable historical survey, and traces back this form of ministry not only to the beginnings of Christian history, but also in the practice of

more ancient faiths. The similarity of pattern is evident in all these cases—Egyptian, Babylonian, ancient Christian, Roman Catholic and Protestant. The moral codes, however they may have varied from one another, are all identified as the will of God, and are interpreted as absolute and immutable. To violate the code, therefore, was to break God's law, and consequently to separate oneself from God and to merit his punishment. But religion has always set up its techniques by which sin might be forgiven and the lost fellowship with God restored. So we have confession, penance, and absolution in Catholicism and many ancient faiths; so also conviction of sin, repentance, and faith in the merits of Christ in Protestantism. And the priest, pastor or spiritual guide administered the system. He brought relief, healing, the assurance of forgiveness and reconciliation to the spiritually distressed. His was a ministry for the cure of souls.

But the picture has changed vastly in recent years. Anthropology and sociology have demonstrated the relativity of morals. We no longer can think of any specific moral code as the absolute, unchanging will of God. We can, therefore, no longer think of men as being separated from God for some technical infringement of his law, and standing in need of some means of propitiating his offended dignity. We do, indeed, see that those systems dramatized on a cosmic scale are very real and poignant human experiences. Man finds himself on this planet, driven by impulses, hungers and appetites which clamor for satisfaction. These dynamic urges of the biological organism are the basic driving forces of human life. But, if a man is to live at all, he must adjust the gratification of these demands to the conditions set up by his physical environment, and, what is even more important from the standpoint of his development as a person, to the *mores* of the social groups of which he finds himself a member. So far as society is concerned, he finds that standards of behavior are very definitely established, and that, however much impulse may rebel, he must conform or stand in peril of social ostracism. It is precisely these standards of behavior, these social habits which have been made regulative of individual conduct, which have commonly been identified with the will of God; consequently, violation of the *mores* involved separation from God, who always could see the individual's failure even though it was hidden from the eyes of man. Thus was dramatized on a cosmic stage the experiences born of human association.

Theological plans of salvation, then, undertook to meet very real and abiding needs of human nature. The priest or pastor, under certain conditions, could assure the sinner of forgiveness and reconciliation and

so restore him to his deeply needed sustaining fellowship, both human and divine. Thus was blotted out the damning sense of guilt and the insufferable feeling of isolation. Thus was the sinner enabled to overcome the constantly recurring sense of frustration and inner defeat.

The historical study of the Bible, combined with the better understanding of human nature contributed by the psychological and social sciences, has made it impossible for modern minded pastors to administer the traditional theological system. They do not expect to find in the Bible the authorized plan of salvation which is to be uncritically accepted and utilized; and they are convinced that anthropology and sociological research gives a truer insight into the nature of human frailty than does the story of Adam's fall. But the human needs remain. Men break under the stress of circumstances that are too much for them. They feel themselves torn by inner conflicts, burdened by guilt, obsessed with feelings of isolation. Character disintegrates. Life crashes in. The difficulties of achieving such an organization of one's personality as to be freed from disintegrating inner conflicts, and to enjoy a sense of happy adjustment to one's world, are very great. If one is to administer the cure of souls today, if one is to be a wise and helpful spiritual guide, one needs to understand the problems of adjustment that are involved, in all their modern complexity and variety. Treatment needs to be predicated upon thorough and accurate diagnosis.

The point of view here advanced will seem to some to leave religion entirely out of the picture. If morals are relative, if they represent only the deposit in social habit of those ways of behaving which men at a given time and place have found, on the whole, to bring the most satisfying social results, what relation can God be conceived to have to such a process? The question is a fair one, but it can be answered. Such a view as that which Dr. T. G. Soares defines as "the religious view that a great Goodness is seeking through us the highest human life in social relationships" seems fully to meet the situation. It leaves room for experimentation; it sees God at the heart of a constantly evolving process, in which he works through and with the highest intelligence and noblest idealism of men to achieve a better personal and social life. And such a view gives moral power and releases religious dynamic. It gives meaning and value to life. We do not struggle alone in an indifferent and heartless universe to wrest from it a good life. We are "fellow laborers with God"; our feeble efforts are caught up in his and given cosmic meaning and support. And our little lives, too, are given dignity and significance; they are not mere flashes lost in the darkness—they are rich personal fulfilments set in a system of personal

relationships of cosmic proportion. It is, at last, to this God with his infinite purposes for human life that we must adjust ourselves.

III

It is evident that if these new basic assumptions prevail, and pastors are to be trained for this kind of ministry in the care and healing of souls, the theological curriculum is in for a pretty thorough overhauling. There has been, of course, a lot of patchwork already. Courses in religious education are commonplace now. Courses in psychology, sociology, and mental hygiene are being introduced. In a very few places tentative moves are being made in the direction of clinical training. But it is all more or less patchwork. And Jesus had something to say about adding patches of new material to an old garment—it will only serve to make the rent in the old garment greater. We need a new garment. We need to rethink the curriculum of theological education in terms of the actual tasks of the working minister and in the light of the best knowledge we now have with regard to the actual development and functioning of personality.

The pattern of ideas that underlies the traditional theological curriculum, and which is basic to the structure of that curriculum in most seminaries today, is perfectly clear. Briefly, the function of the seminary, judged by the curriculum, is to prepare ministers who shall be competent to expound the divinely revealed plan of salvation and of religious growth and to persuade men to accept it. This requires a thorough knowledge of the Bible, since the Bible contains this divine revelation. Acquaintance with the original languages in which the Bible was written is believed to give greater certainty that the exegesis will be correct, therefore Hebrew and Greek are still required in the majority of seminaries. Ministers must be trained also in the arts of persuasion, both public and private, if men are to be won to Christian life and faith, therefore training in preaching and pastoral work are provided. As already said, in recent years there has been an "enrichment" of the curriculum, but an examination of the curricula of theological seminaries throughout the country will demonstrate that the structure of practically all of them is as indicated. The new courses are suspect in many quarters as mere "fads and frills."

The contention of this article is that the basic assumptions upon which the traditional theological curriculum was constructed have so completely been abandoned as a result of historical study and psychological research, and a new set of assumptions have so completely taken the field, that the present situation requires not a little tinkering here

and there with theological education but a fundamenal reconsideration of the entire process. No doubt a very large part of what we now have will be retained, but it will be retained, for the most part, for quite other reasons than those which led to its original inclusion. We need to begin with a consideration of the task to be performed, as we see that task today, not as it was seen before the historical method and psychological and sociological research so radically changed man's outlook upon his world.

IV

This article does not propose to discuss all the modifications of the curriculum which would follow if theological educators seriously undertook the task from the point of view indicated, but only to suggest an approach to the reconstruction necessary if theological education is to prepare pastors to function more effectively as personal religious counselors and guides. It is proposed to indicate some of the fields of knowledge which it will be necessary for the pastor to explore, some of the techniques with which he must be acquainted, and some of the skills which he must acquire if he is to be the wise counselor and guide of growing boys and girls, eager young people, and mature men and women, in the complex and difficult task of achieving a religious adjustment to life. Such a task requires a very different training from that which would be required to prepare a minister to advise men as to the authorized plan by which a post-mortem salvation might be assured.

First, he will need a thorough grounding in the psychological and social sciences. The larger part of this ought to be provided by the pre-theological work taken in college but it should also be carried up to a certain amount of work on the graduate level. Certainly the pastor well equipped to deal with personal problems must be informed about such matters as child psychology, the development of personality, the physiological and psychological foundations upon which the family is built and the wide range of home and family problems, community organization and the agencies operating within it, social psychology in all its ramifications, the economic process and its effect on persons, and similar matters.

Second, he should be thoroughly informed with regard to the insights and techniques developed by such disciplines as social case-work, mental hygiene and psychiatry, which have proved their effectiveness in aiding persons achieve adequate self-realization and in preventing or remedying emotional or behavior disorders. He should also know the agencies operating in these fields with which he may cooperate. While

the tasks of these specialists and agencies and of the pastor and church are not identical they lie very close together. The pastor may well avail himself of many of the insights and techniques developed by these other workers in his own task of helping people out of trouble or in facilitating their adequate development as religious personalities; and where help from other experts is required he should know where it is to be obtained and how to secure it.

Third, it is highly desirable, also, that the ministerial student should have some opportunity for clinical experience in social case-work agencies, psychological or child guidance clinics where emotional and behavior disorders are studied and treated, in hospitals and almshouses where so much human suffering is ministered to, or in institutions for the study and treatment of mental disease. Probably the most notable service in this field is that performed by the Council for the Clinical Training of Theological Students, of which Rev. A. T. Boisen is director and Dr. Richard C. Cabot is president.

Fourth, it must be assured that the pastor is so prepared that he thoroughly understands and knows how to utilize the vast resources that are available in religious faith and practice for the development and rehabilitation of personality. These resources it is his special privilege to administer; if he does not know how to use them it is not likely that anyone else will. And yet it is not to be too easily assumed that present theological education adequately equips a man in this respect. One may know a great deal about religion, and yet have little knowledge of the way in which it may enrich, guide and motivate human life, and, what is even more fatal, may utterly lack skill in the art of mediating religion to men. Here it may be profitable to quote from Miss Clara Bassett's recent valuable book, *Mental Hygiene in the Community.* She says:

> The minister with his training in religion has some valuable tools and resources for the aid of bewildered humanity which are not available in clinical treatment. In clinics the motivating goals held out consist of a return to physical and mental "health," the achievement of "normal adjustment" and the development of a renewed sense of confidence and ease in daily living. These are not always, however, very glamorous or compelling goals for concrete achievement and are seldom calculated to stimulate very heroic efforts on the part of the patient. These goals are hardly definite or attractive enough to release the unifying and liberating loyalties or to excite the vigorous and persistent efforts so essential to any reorganization of the patient's personality and life. The sincere minister can call to his aid in treatment the radiant and intimate picture of the ideal personality of Jesus, with all its contagious and inspiring implications for personal and social development, toward which the faltering progress of the individual may be measured. By religious means he

can impart a conviction of forgiveness, the assurance of a fresh start, the sense of being valued and loved, and he can inspire a new sense of hope and serenity. He can utilize all the resources of the church, its health and recreational work, its religious services, its nucleus of people of good-will to bring to the disabled person the atmosphere, the moral support, the human fellowship and helpfulness which he so sorely needs.

It is hoped that this paper has not left the impression that the pastor's study should become an adjunct of the psychiatric clinic. The minister's task is not that of dealing only with the gravely disturbed. Those so disturbed must not, indeed, be neglected. Those who have become isolated and separated from their beloved communities by their failings are the lost souls of mankind, and they must be sought and saved. We should welcome any insights and help that can be secured from any quarter that will aid their restoration. But the major responsibility of the pastor and church is to provide, so far as is humanly possible, a program of religious nurture and development that will prevent the occurrence of such personality disasters. We need a constructive program that will assure the steady growth of individuals in those habits, attitudes and ideals which will assure their progressive socialization and the integration of their personalities about purposive activities of greatest value to a progressive and ongoing society—to use religious language, to secure the development of our parishioners as Christian persons cooperating in the building of the kingdom of God. And if ministers are to be trained for such a function in dealing with individuals they need a far better training in those disciplines which give an understanding of human nature than has been given to them in the past.

DR. JOHN A. BROADUS

(In Response to a Request for an Appraisal of His Career)

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In the more than forty years that have elapsed since the death of Doctor Broadus, the true perspective of his career begins to come out with fair clearness. Contrary to the opinion held in many quarters, he was not primarily a Baptist preacher, nor a teacher in a theological school, nor a writer on denominational subjects. True, he was all of these, and did his work in these fields with rare distinction and helpfulness.

He was, in the best sense of the term, an American publicist. He was interested in society as a whole, rather than in any particular segment of it. His life was largely devoted to scholarship, primarily in that day classical; but, bigger than his day, he discerned the rising tide of social studies, and eagerly embraced them in his sympathies.

I remember distinctly how he pointed out to me, perhaps in the '80s, that medicine was making greater strides than any other science or subject known to him. He noted the progress of medicine, perhaps, because as a young man he actually started on the pursuit of medicine as a life career. A deeper reason, however, for him to be watching the signs on the horizon of scientific progress was that he perceived what the discoveries of Pasteur and Koch meant in service to mankind, especially in the field of public health. I am using this merely as an illustration to show the breadth of his sympathies and the prophetic character of his social forecasts.

Even more striking to this end is a conversation that he told me of having with W. C. P. Breckenridge, about 1885. The public schools in the South were then shabby, orphaned, unrecognized. Breckenridge bore a great family name, was a member of Congress and an orator of renown. To him Doctor Broadus pointed out that one of the noblest careers open to a Southern statesman at that time was to champion the cause of the public schools. He dwelt at some length upon the illiteracy of the South, the biracial situation, and the fact that we were at that time practically excluded from any large share in the national life. He urged upon Mr. Breckenridge that the remedy for much of this situation in the South would be found in the betterment of the public schools. More sagacious words could hardly have been spoken to that capable Congressman. The result, all the world knows. He turned a deaf ear to Doctor Broadus'

counsel, followed the promptings of petty politics, and wound up his career in a scandal that shocked the nation.

We judge of a man's spirit by the kind of people with whom he keeps company. Among those whom Doctor Broadus most admired was J. L. M. Curry. Between the two men there was a friendship weighted not only with personal affection, but a sense of public responsibility. Curry caught the spirit of Horace Mann, who, just one hundred years ago (1837), began his epochal work in developing the schools of Massachusetts, and, through the Bay Colony as an example, the schools of the nation. It seems that Curry heard Horace Mann only once, in a lecture in Boston, while that gifted Georgian was a student at Harvard. But in that one lecture, the projectile power of Mann made Curry the apostle of public education for the whole South. Curry and R. E. Lee led the column of education in 1865. The correspondence of Doctor Broadus shows that he shared fully in the impulses and ideals of J. L. M. Curry as an advocate of schools for both races in the South.

It is this universal quality of his mind and heart that made the books of Doctor Broadus common to theological seminaries, in Europe as well as in America. Standing in 1898 in a great library in Germany, an eminent teacher pointed out to me some of the volumes of Doctor Broadus in common use on their shelves. Though some of his earlier books were published more than sixty years ago, they still sell to an appreciative clientele. And some of these writings were text-books, which in many instances have a brief and precarious life. I remember that when he was in Europe in 1891, visiting the home of Wordsworth and like writers, he put the question: "What is it in a book that gives immortality?" However we may differ as to this quality that gives permanent value to thought, it is certainly true that Broadus' Commentary on Matthew, his address on Gessner Harrison, and his sermon at the funeral of Basil Manly contain the element of immortality. It is the human factor in Doctor Broadus that is the core of his career.

He was teacher of many students for many years. It is sad to think that some of these caught his mannerisms; others, his denominational views; and an elect few, only, pierced to the heart of the man and caught his spirit. In the latter case, this flame leaped into scholarship of like import, such as A. T. Robertson's *Grammar of the Greek New Testament,* and the Semitic studies of C. H. Toy, whose career at Harvard added glory to American scholarship. William H. Whitsitt was similarly influenced by Doctor Broadus' creative thinking, and sought in Germany, when it was the center of human learning, the reaches of thought which he craved. John R. Mott went to the Seminary specifically to take courses

under Doctor Broadus; and Mott's worldwide activities in the interest of religion and life recall the primal days of Christianity.

A man is to be rightly appraised only in his peculiar environment. Doctor Broadus lived in the suffering South. This section had endured slavery, war, reconstruction and virtual expulsion from the national life. The test of a man's purposes, in 1865, was the clearness with which he grasped the tasks of the moment, and the degree of persistence and energy with which he laid his hand upon them. If tried by this test alone, the public-mindedness of Doctor Broadus comes out. He knew the past; he felt the present; he responded to the tug of the future. I think no single utterance of his ever showed repining for the past. He believed in the past, but, like General Lee, bent all his energies to righting the future. For instance, he not only preached racial cooperation, but practised it. I shall never forget the impulse born in my heart when, one day, a colored man (who was, I think, head of a Negro religious organization) came to Doctor Broadus' study to consult him upon some of their problems. He seated the visitor, as he would any other, and entered earnestly into considering the matters brought to his attention. There was no patronizing. The two minds met in the spirit of mutual helpfulness. That was my first lesson in interracial cooperation—which, happily, and in part as a result of his example, is growing more and more throughout the South.

It is well-known that Doctor Broadus was as highly esteemed in the North as in the South. He was a Southerner and delighted in that fact. But he was also a Nationalist in every instinct of his being. A boy who had grown up almost in the shadow of Montpelier, the home of Madison, could scarcely escape from sharing the formative purposes of the great Virginian who played such a part in the founding of the republic.

It was in 1887 that I heard Doctor Broadus at Northfield, where Moody had gathered for the first time on that spot representatives of students in the colleges of this country, Canada and England. On the same platform appeared Henry Drummond, Henry Clay Trumbull, and men of like international renown. Some of those who heard all these speakers during the ten days of the conference told me that the addresses of Doctor Broadus gripped them more than any of the others. And bear in mind that one of Henry Drummond's addresses in that series, *The Greatest Thing in the World,* was almost the climax of religious aspiration in America in the nineteenth century. After hearing him, that unforgettable evening, we youngsters gathered in the hall and talked over the apocalypses that burst upon us. In such a company of world-thinkers, Doctor Broadus was at home. His thought was not sectional nor sectarian,

but human, and of interest to every clime and color. It is not unnatural that a denomination to which he belonged should lay claim to a proprietary interest in him and his career. Michael Faraday was a member of a peculiar sect to which he was nobly loyal; but his discoveries in electricity marked an epoch in the history of mankind.

Any pride that a people may have in a particular man should lead them to measure the circumference of his career, rather than try to contract it to a small, inner circle. The proof of strength is how far his generous sympathies carry, in what varied fields his thought held through, and to what causes he contributed strength and encouragement. Doctor Broadus' mind brooded over life, religion, education, temperance, race relations, the progress of science, the state of all the churches, the buoyancy of youth and its possibilities. In a word, social statesmanship was the great objective of his career. To write him down as less than this is to miss the soul of the man and his inner, driving purposes.

ON THE WAY TO A CANON [1]

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Few problems which confront the student of Christian beginnings are more perplexing than those which involve the evolution of a canon of distinctly Christian writings. How the separate writings arose is reasonably certain, although, as all who have worked in the field know, many points are still obscure. That before the time of Eusebius several of these writings had come to achieve an assured position as inspired Scripture, equal in authority to those of the Old Testament, if not actually superior to them, and that they could be referred to as parts of a *New* Testament is sure. That Athanasius gives a list in 367 A. D. exactly coinciding with ours—no more, no less—is well known. A few fixed points like these are of inestimable assistance to the historian, but they also serve to reveal to him that far more is obscure than known. A vast degree of separate and fragmentary information about the different writings and the use different individuals and groups made of them is available. The problem lies in the assembly of these materials. How difficult a task this is is seen in the widely different results achieved by the many and competent scholars who have labored with the problem. It is vastly easier to raise questions than to find adequate answers.

The one point about which no debate would seem possible is that throughout the first century and well into the second the Old Testament, Jewish Scripture, had remained the sacred book of the new religion. During these years letters and other writings had come from Christian pens, but had not been intended by their authors to rival or even to supplement the things which stood written. Eventually some of them came to achieve this status; but it was not overnight, but only as the result of a very gradual process that could scarcely have been foreseen in those early days.

From its beginning Christianity was a missionary religion. Prophets, teachers, missionaries—their title is of little moment—had been at work proclaiming their message. Christian groups were springing up like mushrooms through Asia Minor and Greece. Occasionally these teachers seemed to have felt a responsibility over the churches they had been instrumental in forming. At least this was true of Paul. When

[1] This essay is part of a volume now in preparation which it is expected will be published by Harper and Brothers in the near future.

problems of difficulty arose, he wrote to his churches letters for their guidance and advice. Whether other teachers did the same in the early years we do not know. Only Paul's letters have been preserved, and of them only a part. Some of these seem to have been felt by their recipients of sufficient worth to be preserved, and probably to be reread from time to time. While they were each specific in their purpose, occasionally they might prove of value to another too. Thus the Colossians are to allow the Laodiceans to read their letter and are themselves to read the letter "from Laodicea."[2] It is very possible that an occasional letter may have been written by Paul with more than one church in mind, or at least have been sent by him to several.[3] Surely for those who consider Ephesians genuine no other hypothesis is feasible. There seems no evidence available that during Paul's lifetime formal copies of the letter received by one church were ever made for another. None the less the several churches must have known that such letters were in existence. Eventually Paul went to a martyr's death. Did that lead to the speedy desire on the part of his converts to get other memorials of him? Did that raise his prestige? It is impossible to say. At any rate by the opening decades of the second century, and perhaps earlier, Clement in Rome not only knows that the Corinthians had received a letter from Paul, but can direct them, "Take up the epistle of the blessed Paul the Apostle."[4] It was still in their possession. Ignatius of Antioch, in his letter to the Ephesians, refers to the apostle's mention of them "in every epistle."[5] To maintain that this *proves* that he had a collection of Paul's letters is absurd. On the other hand, since he appears to have been familiar with at least several of them, notably 1 Corinthians, Ephesians, Romans, Galatians, 2 Corinthians, and Philippians, it is possible, and even probable, that by this time some sort of collection of them had been made. Whether titles for them—"to the Romans," "to the Galatians," etc., had by this time been produced cannot be said; at any rate, neither Clement nor Ignatius make use of such titles. That such designations, however, must have arisen shortly after the letters had been collected is probable. The oft-cited word of Polycarp to the Philippians, that Paul "when he was absent wrote letters to you, from the study of which you will be able to build yourself up into the faith given you"[6] by no means proves, as it has been often asserted, that Polycarp knew at least two letters to the Philippians from Paul's pen. Even less is it to be taken

[2] Col. 4: 16.
[3] Notably Romans.
[4] *1 Clem.* 47: 1.
[5] *ad Eph.* 12: 2.
[6] *ad Phil.* 3: 2.

as an indication that our Philippians is an amalgam of two letters, separate in Polycarp's day but subsequently joined. On the other hand, the remark does confirm what was said of Clement's reference. The Pauline churches were still making use of Paul's letters. Furthermore, the fact that Polycarp's letter serves as a cover letter for a collection of the Ignatian letters which he (Polycarp) is sending to the Philippian church at its request,[7] and " from which [they] will be able to benefit greatly " leaves it scarcely open to question that similar collections of Paul's letters were now in use, and had prompted a desire for a collection of the letters of Ignatius. But indications are not wanting that many years earlier than this [8] such collections were available. That in the Apocalypse we have a collection of seven letters, ostensibly to churches in Asia Minor, but actually for all Christians everywhere, is in all probability due to the fact that Paul's letters by this time had been collected and were in wide use. Or again, while most of the Catholic epistles did not gain wide acceptance until many years after their composition, the thought of writing such epistles was not improbably prompted by a similar consideration. Does the Book of Acts give us any help in the matter of the collection of Pauline letters? Goodspeed thinks that it does. His thesis is that Acts served to arouse interest in Paul, and that as a consequence a reader who already knew two such letters (Colossians and Philemon) was prompted to go to the churches mentioned by Acts as founded by Paul to search for more; that having found these, he prefixed a cover letter of his own (Ephesians). Thus Goodspeed definitely dates the first collection of Paul's letters between the time of the composition of Acts and that of Revelation. Since I do not share his confidence that Acts evidences no trace of knowledge of the Pauline letters, I am inclined to hazard the guess that Acts did not create a new interest in Paul and the desire for more knowledge about him, but was rather a reflection of the already keen interest felt by Christians in the martyred Paul and is to no little degree indebted to the Pauline letters for information regarding Paul's itineraries and churches. Thus I find myself irresistibly drawn to the conclusion that by the end of the first century—perhaps even sooner—informal collection of Paul's letters might well have been found in the larger and more influential Christian centers, and have been read from time to time in the church services. This is not to imply that they had become canonical or had even been considered inspired; simply that they were treasured and read. Before we raise the question as to what

[7] *ad Phil.* 13: 2.

[8] Polycarp was martyred 155 A. D.

lifted them from this state to that of Scripture, it will be necessary to consider the rise of a quite different kind of writing.

Behind our gospels is a very long story, but one which is still vague and for the most part unknown. Recently several German scholars have sought to pierce this unknown by their excursions back into the days before the gospels on the assumption that during those days Christian traditions were taking form, or, better said, that traditional words of Jesus and the story of an occasional act of his were being cast in the molds or forms then in vogue, and in this form were being widely used in early preaching. Not infrequently older stories, which had been told first of one hero, then of another, had been given a distinctly Christian touch by turning them into exploits of Jesus. That these explanations of form criticism not infrequently cast genuine light is not to be denied; that they will serve as the key to unlock all the doors is far less certain.

Jesus himself never wrote anything, and few traditions to the contrary are known. To be sure, Eusebius preserves the curious story of Abgar, "monarch of the nations beyond the Euphrates," who sent a letter to Jesus requesting a cure, and of the letter which Jesus wrote in reply, promising to send one of his disciples.[9] Obviously a late and completely untrustworthy legend, it but heightens the wonder that no more of them came to be produced. On the other hand, apparently traditional words or sayings of Jesus and stories of his exploits were passed on by word of mouth from the earliest days as possessing especial value and significance. Occasionally Paul refers to such a word, and indicates that it was of the utmost importance. But these references are few and far between. Jesus is but rarely cited by him as an example; never is a gospel story appealed to or even mentioned.[10] It would thus seem hazardous in the extreme to infer that he possessed any sort of compendium of Jesus' words or deeds. And for many years much the same situation apparently prevailed. By the beginning of the second century we begin to find more frequent reference to "synoptic tradition," but for the most part it is too vague to allow one to say from which gospel (if any of them) it comes. Occasionally this is very surprising. Apparently Mark was written well before the end of the first century; according to many scholars was especially intended for Rome. Yet Clement of Rome makes no quotation from it. All one can say is that he evidences a knowledge of synoptic tradition.[11] Much the same is true of Ignatius, although, as will be mentioned in a moment, he

[9] Euseb., *Hist. Eccl.* i, 13.

[10] Cf. my *Ethics of Paul*, pp. 107-116.

[11] Cf. *The New Testament in the Apostolic Fathers*, especially the tabulations on pp. 137f.

apparently did know and use Matthew. The apparently scanty use by Christians, even a hundred years after Jesus' death, of the written gospels is amazing, and would appear to justify the view that when these gospels appeared (70-125 A. D.) they were by no means accorded universal acclaim. Independent evidence for this is often found in the word of the puzzling Papias, quoted by Eusebius. In the preface to his *Interpretations of the Oracles of the Lord,* a five-volume work which is now unhappily scarcely more than a title, but which was extant in the days of Eusebius, Papias is said to have remarked:

> And I shall not hesitate to append to the interpretations whatever I well learned from the elders and well remembered, for I have confidence in their truth. For unlike the majority of men I have not been wont to rejoice in those who talk much, but in those who teach the truth; not in those who recount the commands of others, but in those who bring to remembrance those commands given to the faith from the Lord and derived from the truth itself. And if there came one who had followed the elders I was ever wont to ask about the words of the elders, what Andrew or Peter had said or what Philip or Thomas or James or John or Matthew or any other of the Lord's disciples had said, and the things which Aristion and John the elder (i. e., presbyter) were saying. For I was never wont to consider material from books as much benefit to me as that from a living and abiding voice.[12]

Perhaps this preference for the oral tradition was shared by others and may aid us in accounting for the absence of more detailed use of written gospels. On the other hand, it must not be overlooked that whatever preference he may have had for the living voice he himself was not only familiar with at least two of our Gospels—Matthew and Mark—but also wrote a five-volume commentary on the "Oracles of the Lord." Furthermore, it appears to me highly probable that these "oracles" were our canonical Matthew. If this is the case, it would indicate that he must have prized it highly to devote so much attention to it.

And again it seems scarcely open to question that Ignatius did know and quote, not only synoptic tradition, but the Gospel of Matthew. His reference to "the gospel"[13] may well evidence his belief that the gospel is what is contained in the book. The absence of distinctive titles for the several books surely was due to the authors' belief that what they were

[12] *Hist. Eccl.* iii, 39, 3f.
[13] Cf. *ad Philadelph.* 9: 2.

compiling was the Gospel of Jesus Christ—not of Peter or of Mark. These titles were later prefixed to distinguish the one from the other when they came to be used side by side by various churches. It is probable that before such collections were made a particular church or individual would not have had more than one such available. A title was superfluous. But was not even this stage preceded by one in which for the most part only the churches for which the particular gospels had been written had such instruments? Of course it is easy to overemphasize this unfamiliarity with written gospels. Obviously the framer of our Matthew had a copy of Mark or at least knew it thoroughly. Similarly Luke knew not only Mark, but other gospels as well, among which, I am inclined to believe, was probably Matthew. But with all allowances made, it still appears to me probable that when written gospels were beginning to be copied and made available for various churches, these various churches had their distinct preferences for one gospel or another. Eventually, and probably this was not much if any later than 150 A. D., collections of gospels arose. What led to this new move is not easy to say. That it was to combat Marcion's exclusive use of Luke has often been asserted, and is not impossible. On the other hand, it would appear that the comparatively wide use of the fourfold gospel shortly after the time of Marcion would make it more probable that this was no new development. It can scarcely be doubted that the appearance of the Gospel of John caused much difficulty and uncertainty among early Christians. It was so different, not only in form but in content and emphasis, from the other gospels and from the oral traditions. The many statements still preserved, which seek to explain and justify the differences between them, bear significant testimony. In the Muratorian fragment [14] the lavish commendation of this gospel—it had been authorized by divine revelation and had been approved by John's fellow disciples and bishops—and the express statement: "Thus while different ideas are taught in the various books of the gospels, yet there is no difference in the faith of believers, since in all everything is declared by one principal spirit, concerning the birth, passion, resurrection, conversation with his disciples, and his twofold advent," suggest an earlier period of conflict and of opposition to this *advena.* Thus it may very well be that the earliest move to collect the gospels into a unit was the work of those who were zealous for the Fourth Gospel and who hoped in this way to gain for it a wider reading than it might have achieved alone.

This early selection of gospels—if the above suggestions which have

[14] *Muratorian Fragment,* lines 9-23.

commended themselves to many scholars be accepted, the scenes of this collection would most probably be in the environ of the Fourth Gospel itself, probably Asia Minor—was not intended as a body of inspired Scripture. It served a twofold purpose: First, it would gain for John a wider recognition by allying it with the other writings which were coming to be looked upon with favor and to be read in the church services. Second, by this gathering of the separate accounts into something of a unit, if not a unity, the prejudice of the various churches against several and different gospels would be in a measure overcome.

The Old Testament still remained the sole Scripture; prophetic in every page of him whose sayings and doings were now being read in the various churches, it continued to be the great authority. In a curious and perplexing passage Ignatius apparently says:

> For I heard some men saying, "If I find it not in the charters, I do not believe (it?) in the Gospel"; and when I said to them that it is in the Scripture, they answered me, "That is precisely the question." But to me the charters are Jesus Christ, the inviolable charter is his cross and his death and resurrection and faith through him; by these I desire to be justified by your prayers.[15]

In the opening sentence a change in punctuation would alter the meaning by making the "charters" identical with the gospel. But apparently Ignatius is referring to a group to whom the Old Testament is the sole authority. Unless its prophecies coincide with the gospel stories, the latter are not valid for them. Ignatius, on the contrary, would appear to attach some independent value to the latter as embodying the real Christian gospel. Does this reference to the "gospel" indicate one of the books we know as Gospels, perhaps Matthew, or is it simply a reference to the synoptic tradition? While I am inclined to think the former is not impossible, any dogmatic statement is unwise. Whatever Ignatius' own attitude to these later writings may have been, it would appear that he witnesses the prevailing authority of the inherited Bible.

Probably much the same situation is to be seen in the writings of Justin Martyr. That he knows written gospels is scarcely debatable. Several times he refers to the "memoirs" composed by the Apostles, once specifically adding, "which are called gospels."[16] He never cites them by name, although once he apparently refers to the Gospel of Mark as the memoirs of Peter.[17] How many such gospels he knows cannot be said with

[15] *ad Philadelph.* 8: 2.
[16] *Apol.* i, 66, 3.
[17] *Dial.* 106, 3.

entire confidence. His quotations from the Old Testament are often inexact and occasionally are referred to the wrong prophet. This informality of quotation must be borne in mind in the matter of possible gospel quotations. That he knew and cited Matthew, Mark, and Luke is reasonably sure; with regard to John the matter is much more doubtful. Any detailed statement would lead us far afield. Suffice it to say that it would appear to me probable that while he did know the writing, his failure to cite it to buttress an occasional argument, when such citations lay ready at hand—especially in regard to his belief in Christ's preexistence—preferring to use a far less apt word from one of the other gospels, bears clear evidence that either he himself considered it of less authority or recognized its less secure status in Christian circles generally. It is furthermore to be observed that his several references to incidents in the life of Jesus not recorded in any of our canonical gospels—the birth of Jesus in a cave,[18] the fire in the Jordan at the time of the baptism,[19] the word "This day have I begotten thee" [20]—suggest that he was familiar with and used other written gospels or oral traditions. Thus Justin cannot be legitimately cited to prove that in his day our four gospels and they alone had achieved a unique place in Christian circles. Nor does his statement that they were read with the Prophets in the Sunday services indicate that they were as yet regarded as inspired Scripture. On the other hand, this regular practice of reading them in the church services together with canonical Scripture was to be of the greatest significance. Let those canonical Scriptures be challenged by a heretic and the attempt be made to substitute distinctly Christian writings for them, and scandalized orthodoxy would be confronted by a twofold problem: the necessity of defending the old Scriptures; the impossibility of giving a lower estimate to the distinctively Christian writings than the heretic had done. By doing precisely this, Marcion precipitated a crisis which resulted in a canon of Christian Scripture.

The significance of Marcion in the emergence of a Christian canon of Scripture cannot be overemphasized. It is difficult fairly to appraise the man, for almost all that we know of him comes through those who bitterly hated him. His particular enemy was Tertullian who devoted five books to the refutation of his views, thereby, of course, immortalizing the notions he sought to destroy. Despite Tertullian's often lurid rhetoric and the legends that soon grew up about this archheretic, it is safe to say that he was not only the most influential of second-century heretics, but far superior in critical insight to most of his orthodox contemporaries. He

[18] *Dial.* 78.
[19] *Ibid.* 88.
[20] *Ibid.* 88 (end).

was a native of Pontus,[21] born about 100 A. D., and came to Rome in the middle of the second century. Soon his relations with the Roman church became strained, and he was eyed askance. The story that by seducing a virgin he incurred the displeasure of his father, a bishop in Sinope, and despite his entreaties failed to gain absolution is probably to be set down as a legend arising from his "seduction of the church." Equally improbable is the story that his break with the Roman church was due to his anger at not being appointed a bishop. Few facts about his life are known. Apparently he traveled a great deal. Ephrem the Syrian compares him to Cain the wanderer; Tertullian frequently styles him *nauclerus*.

Apparently he considered himself an orthodox and Pauline Christian. Not the mythical speculations so stressed by other gnostics but the Christian revelation was central in his thinking. His real point of cleavage with orthodox Christianity lay in his denial of unity to the First Principle. There were two gods, a just God depicted in the Jewish Scripture and a good God revealed in Christianity. The one demanded "an eye for an eye and a tooth for a tooth," the other "To him that smiteth thee on the one cheek offer also the other." The God of the Jewish Scripture could say, "I create evil" (Isa. 45:7; cf. Amos 3:6). Since a good tree cannot bear evil fruit, such a God cannot himself be good. Thus for Marcion the true word of Jesus read "I am not come to fulfil the law, but to destroy it." Nor was this God of the Jews the Supreme Intelligence: he could not find Adam when the latter hid from him. The just God was the creator of the material universe; the good God remained undivulged until, taking pity on mankind brought as it was into such woe by the creator, he interfered for its redemption. This interference was all the more startling for it was completely unheralded in the Scriptures. In the Old Testament a deliverer was foretold, but this Christ of the prophets was not the Christ of the Christians, but a deliverer of the Jews, a man of war, not the Christian man of peace.

Thus Marcion was irrevocably opposed to any Jewish note in Christianity. The Old Testament which until his time had been the sole authoritative and inspired Scripture for Christians was rejected in toto. This necessitated a new canon in its place. Paul was his hero; he too had been in conflict with the Jews. Thus Marcion took as the nucleus of his Scripture the ten letters of Paul which he considered genuine and arranged them in the order of their apparent anti-Jewishness—Galatians, 1 and 2 Corinthians, Romans, 1 and 2 Thessalonians, Laodiceans (Ephesians), Colossians, Philippians, and Philemon. It is probable that he subjected them to some

[21] For a good example of Tertullian's power in invective the student may be referred to the preface of his *Against Marcion* (i. 1).

sort of editing to prune out the too-favorable references to Judaism. To what extent this was done is not certain. The Pastoral Epistles he did not include. A not improbable reason for this exclusion was his sound belief that they were not from the pen of Paul; recently, however, Professor Riddle has made a strong case for the view that the Pastorals were not known to Marcion, but produced at a later time to combat him.[22] In addition to this *apostolicon* he accepted the Gospel of Luke, in a somewhat altered form. The precise degree of alteration is not certain. That he omitted the birth story is clear. Apparently the gospel was made to begin, "In the fifteenth year of Tiberius He (or God?) came down to Capernaum, a city of Galilee, and taught on the Sabbath days." But that his text, by and large, of the gospel was not a fair approximation of the one he had inherited is not lightly to be assumed. Tertullian charges him with refusing to accept the writings of apostles, that is, the other gospels,[23] because Paul had accused these apostles of perverting the gospel of Christ. He further waxes caustic: "Marcion ascribes no author to his Gospel, as if it would not be allowed him to affix a title to that from which it was no crime to subvert the very body!" [24] To what extent the titles had become commonly employed for the different gospels in Marcion's time is hard to say. If, as has been suggested above, a collection of them had been already made, it is probable that at that time the titles had been affixed. Furthermore that Marcion did not accept the book of Acts is no particular source of surprise. When the gospels were collected, that would of necessity have required the separation of the second half of the "writing to Theophilus"; the early pages of this writing might well have seemed to Marcion to overbalance the later enthusiasm for Paul. In addition to this gospel and apostolicon he composed his own writing, the *Antitheses,* in which he argued by a series of antithetical passages that not only was the Old Testament contradicted by the Christian Scriptures, but that it was in constant contradiction to itself. Whether Marcion gave to this composition a rank equal to his canonical scripture is perhaps not clear. If Tertullian is to be believed, his followers apparently regarded them very highly.[25]

The importance of this step of Marcion's cannot be too highly stressed. Hitherto Christian writings had been slowly gaining in favor. It is by no means improbable that the gospels and the letters of Paul were coming to be read in the Christian services as providing valuable

[22] D. W. Riddle, *Early Christian Life,* pp. 195-216.

[23] This would also account for his disregard of those of the so-called Catholic epistles which he knew.

[24] *adv. Marcion.* iv, 2.

[25] *adv. Marcion.* iv, 4: "They receive his *Antitheses;* and more than that, make ostentatious use of them."

information and instruction. Surely this was the case by the time of Justin Martyr and 2 Peter; nor is there any indication that this practice had arisen overnight. But none the less, whatever use had been made of them prior to Marcion, they were distinctly subordinate in authority to the Old Testament; at most they were read *with* them. Justin's statement to Trypho the Jew reflects the Christian attitude to the Old Testament which had prevailed from the earliest day:

> For these words have neither been prepared by me, nor embellished by the act of man; but David sang them, Isaiah preached them, Zechariah proclaimed them, and Moses wrote them. Are you acquainted with them, Trypho? They are contained in your Scriptures, or rather not yours, but ours. For we believe them, but you, though you read them, do not catch the spirit that is in them.[26]

Marcion's polemic against them and his substitution of other writings forced the issue. If his new canon had been simply his own writings, it might have been contemptuously dismissed. By his choice of writings already highly esteemed the matter became more serious. Could the orthodox afford to accord less reverence for their own writings than did Marcion? His enthusiasm for the epistles of Paul may well have led his contemporary Justin to tactful silence about them, but even this caution soon yields to an equally enthusiastic acceptance not only of the ten but also of the Pastorals, and, in some circles, of Hebrews. For example, in the first year of Commodus (180 A. D.), in the North African town of Scili, to the query of the Roman proconsul, "What kind of thing have you in your (church) case?" the Christian Speratus retorts, "Books and the Epistles of Paul."[27] Just what is to be understood by "books" is perhaps debatable, although it is highly probable that it would include one at least of the Christian gospels together with some of the Old Testament Scriptures. But it is also to be noted that in this collection of writings to be used in the church services were some at least of the Pauline letters.

Although orthodox Christians could not afford to ignore or deny the writings which Marcion selected, they did find an answer ready at hand. Not only had he perversely rejected the Scriptures, prophetic on every page of the Christ, but had also dishonored and misused even those writings which he professed to revere. He had shamefully mutilated the letters of Paul and with them and an emasculated Luke was seeking to attack Christians with their own writings. Thus naturally

[26] *Dial.* xxix.

[27] *Passio Sanctorum Scilitanorum* in *Texts and Studies* I, ii, p. 114.

precisely these writings which he either had denied or dismembered must now become for an outraged orthodoxy weapons both of defense and offense. A single front was necessary. There had been too much individual action, too many independent opinions in the past. A common foe demanded a common answer. The faith which had been delivered once and for all was under fire; all must rally to its defense. This crisis may well have led many conservative Christians who had still retained a preference for the "living voice" as against written books to rally to the defense of the latter. And the union of the separate gospels, each endeared to various churches, was no longer seen as an effort to let one of them ride into popularity on the crest of the others. It was the God-given answer to those who would try to put asunder what God had joined together. This temper is exactly illustrated by Irenæus. After deploring the attitude of a Marcion or a Valentinus—the one perverting Luke, the other torturing John—he reveals the answer of orthodoxy:

> It is not possible that the gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principle winds, while the church is scattered throughout all the world, and the "pillar and ground" of the church is the gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh. From which fact, it is evident that the Word, the Artificer of all, he that sitteth upon the cherubim, and contains all things, he who was manifested to men, has given us the gospel under four aspects, but bound together by one spirit. . . These things being so, all who destroy the form of the gospel are vain, unlearned, and also audacious; those who represent the aspects of the gospel as being either more in number than as aforesaid, or, on the other hand, fewer.[28]

That for Irenæus the four gospels are inspired Scripture, canonical in all save name, few will deny. Essentially the same attitude is seen in the word of Theophilus of Antioch (177 A. D.):

> Moreover, concerning the righteousness which the law required, confirmatory utterances are found both with the prophets and in the gospels, because they all spoke inspired by one Spirit of God.[29]

That of these gospels John's was one is evident from his express reference on an earlier page of the same writing (ii, 22).

[28] *adv. Hær.* iii, 11, 8f.
[29] *ad Autolycum* iii, 12.

But Marcion had done more than to force orthodox Christianity to a clear-cut attitude toward the various gospels and letters of Paul. He had thrust Paul forward as an opponent to the other apostles—as Matthew, Peter, John. Is it surprising then that Irenæus quotes extensively from Acts and constantly emphasizes the harmony that existed between Paul and the other apostles and the impudence of those who assert that Paul alone knew the truth? It is very possible that the attitude of Marcion brought Acts back into prominence. When first produced, it had enjoyed whatever favor the Gospel of Luke had gained. It was a part of that writing. When, however, the four gospels had been collected, the second half of the Lucan writing had of necessity been separated. Just what was its status as a separate writing? Apparently for some decades it occupied a sort of limbo, although it may well have set the fashion for other writings which purported to chronicle the doings of this apostle or that. Now toward the end of the second century it once more achieves a popularity which it was never again to lose. It served as a very valuable link between the gospels on the one hand and the epistles of Paul on the other. The fact that it not only gave a connected story of Paul's activity but portrayed him as a friend of the other apostles must have seemed a powerful answer to the assertions of Marcion. Furthermore, it filled an obvious gap. Many of the apostles had left no writings behind them. On the other hand, during the second century several writings had been produced which either purported to be by members of the Twelve or at least were so regarded by some Christians. Here too Acts was a valuable book. It provided a sort of link whereby these apostolic writings could be joined not only to the gospels—in which their several authors were described—but to the somewhat similar letters of Paul, their fellow apostle. Thus the book seems to have been of value in many ways in the formation of definite and distinct collections of Christian scripture out of originally separate groups of writings. With regard to these letters of apostles much latitude of opinion existed. Irenæus refers to 1 Peter and a letter of John (1 and 2 John); others, as Clement of Alexandria and Tertullian, would also include Jude. On the other hand, while Jude and at least two epistles of John, of which 1 John is certainly one, are referred to in the Muratorian canon, 1 Peter is ignored. And, as will be mentioned in a moment, the Assyrian churches disregarded all of them.

One other type of writing must be briefly mentioned here—the apocalypses. The Revelation of John was known and cited with approval by Justin. Irenæus quotes it extensively and as Scripture. It has its place not only in the Muratorian canon but in the writings of Clement of

Alexandria and Tertullian. Later it was to prove a storm centre, but during the second century it was highly popular and apparently shared the increasing reverence which the books already mentioned were receiving. In a word, there is no evidence that during the second century any orthodox collection of Christian writings omitted the Revelation.[30] Nor did it stand alone. The *Revelation of Peter* and the *Shepherd of Hermas* were also known and popular. Clement of Alexandria accepted both of them on the same plane with the Revelation of John. In the Muratorian canon, however, it is stated that since the *Shepherd* was recently written it is not to be read publicly in church but may be read privately; the *Revelation of Peter* is joined to that of John, but with a warning note:

> We receive also the Apocalypses of John and Peter, although some among us are unwilling to have (the latter?) read in the church.[31]

Tertullian, although he had earlier been attracted to the *Shepherd,* bitterly condemns it as the "shepherd of adulterers" in his later writings. The *Revelation of Peter* he never mentions. Thus the evidence would seem to indicate that this type of writing soon lapsed into disfavor, although the one bearing the name of John remained in favor in the West.

Toward the end of the second century a situation had arisen which would have scandalized the first generation of Christians. The Old Testament no longer stood alone as Scripture. Other writings of different kinds had come to invade that sacred precinct: (1) Four gospels, (2) thirteen letters of the apostle Paul, (3) the book of Acts known at least in some circles as the "Acts of all the Apostles," (4) a few letters bearing the names of members of the Twelve, and (5) several apocalypses attributed to John, Peter, and Hermas.

By no means entire unanimity of opinion prevailed. So far as the gospels were concerned, our present four held undisputed sway. Other gospels were known and continued to be used by occasional groups. Clement of Alexandria bears evidence to the popularity of the Gospels of the Hebrews and of the Egyptians, but, while not condemning them himself, shows that in his estimation they did not occupy an equal position with the other four. Serapion, bishop of Antioch (190-203), is said by Eusebius to have heard that the Gospel of Peter was in use by Christians in the town of Rhossus. He himself was not at the time familiar with

[30] But see the next footnote.

[31] Probably this is the meaning, but the translation "them" is certainly allowed by the ambiguous Latin.

its contents, but later read it and discovered that "most of it belonged to the right teaching of the Savior, but some things were additions." What his final judgment was is not reported. This indicates, however, that the writing was in use in some circles, but was by no means universally known. During the second half of the second century the Assyrian Tatian, who had become a Christian in Rome, and a pupil of Justin Martyr, made a harmony of the four gospels for the Assyrian church. This work, known as the Diatessaron, was all but universal in the Assyrian church until the fifth century, despite the fact that its compiler was adjudged (on other grounds) a heretic by all save the Assyrians. This evidence would appear to cut in both directions. Tatian's selection of the four gospels evidences their dominance in Rome; on the other hand, his freedom in recasting the material, his use of John as the framework, with his rearrangement of such incidents as the interview with Nicodemus which he placed in the last winter of Jesus' life, his recognition of the fact that divergent accounts (as the Cleansing of the Temple or the Healing of the Blind at Jericho) do not mean separate incidents—all this indicates that the gospels had not achieved a sacrosanctness which precluded change or rearrangement.

The Pastoral Epistles were now regularly a part of the "Apostle," in all circles. Hebrews is mentioned for the first time by Clement of Alexandria as Pauline, although he recognizes a difference in style which he feels obliged to explain as due to translation. The East followed his judgment, but without sharing his scholarly qualms. At least, Hebrews appears subsequently in all lists of Pauline letters. The West, however, did not finally accept it as Pauline for more than two centuries. It is unmentioned in the Muratorian canon. Tertullian knows it, but ascribes it to Barnabas, "a man sufficiently accredited by God, as being one whom Paul has stationed next to himself in the uninterrupted observance of abstinence." [82]

Of the Catholic Epistles 1 Peter and 1 John appear to have been in pretty general use in all save the Assyrian churches, although, as has already been remarked, 1 Peter is not included in the Muratorian canon. Curiously enough the little Epistle of Jude seems to have gained early favor in the West. 2 Peter and James, however, remain unmentioned. On the other hand, the epistles attributed to Barnabas and Clement (I Clement) apparently possessed equal weight in the eyes of Clement of Alexandria with 1 Peter and 1 John. Tertullian remarks, "The Epistle of Barnabas is more generally received among the churches than that apocryphal 'shepherd' of adulterers" (i. e., Hermas). The fact

[82] *de Pudicitia* 20.

that Barnabas and I Clement are found in two early manuscripts further attests their early popularity which sustained itself in some circles at least.

Thus by the end of the second century the Church had produced a group—or better said, various groups—of writings which were not only highly prized and read regularly in the service alongside the Old Testament, but which had come to be regarded as authoritative and inspired. That each Christian or group of Christians regarded each particular writing which it chanced to have as equal in authority to every other is by no means clear. Did the Catholic Epistles or even Acts appear to Clement of Alexandria as equal in authority to the gospels and the Apostle? None the less they are Scripture. Regularly they are cited or referred to in the precise terms ascribed to writings of the Old Testament. Furthermore it is to be observed that for Irenæus there are precisely twenty-two writings in the distinctly Christian Scripture, just as there are the same number of books in the Old Testament. He does not indeed give to this collection any specific designation, but apparently even the title *New Testament* had been born before the end of the century. A letter by Melito, bishop of Sardis (ca. 180 A. D.) is preserved by Eusebius [33] in which a specific reference to the " books of the Old Testament " is made. This term certainly implies a contrast with a *New* Testament. No such word by Melito is preserved. On the other hand, Eusebius refers to a nameless writer against the Montanists, in the time of Apolinarius, who expressed his own hesitation to write " from timidity and scruples lest I might seem to some to be adding to the writings or injunctions of the word of the new testament (covenant) of the gospel, to which no one who has chosen to live according to the gospel itself can add and from which he cannot take away." [34]

The work had been done. The new religion was now equipped with its Scripture. The older writings had not been displaced. Marcion's shafts had failed. But alongside these writings were now others. Years of usage in the various churches had given them an increasing sanctity. By his attempt to oust the older writings and to replace them by some of his own choosing Marcion had written unwittingly an important page in church history. His challenge could not pass unnoticed. The writings which he had stolen and garbled were already precious. His collections gave rise to others. In this there seemed to be no new or radical step. As the various writings, long prized by the great majority of Christians severally, came to be generally recognized, it must have seemed to Christians everywhere simply a vindication of their own judgment, a clear and

[33] *Hist. Eccl.* iv, 26, 13f.
[34] *Hist. Eccl.* v, 16, 3.

definite expression of what had been perhaps vague and what they had not said in so many words, but to which none the less they could respond with a simple " Of course."

Uniformity, however, does not arise overnight. However valuable it might be for all Christians to present an unbroken front to their enemies, however they might agree that " every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is righteousness," there was as yet no complete agreement as to just which scripture had been inspired and which not. Three classes of book had come into view: (1) Those that all save occasional heretics like Marcion accepted. These writings comprised the bulk of our present New Testament, viz., four gospels, Acts, and thirteen Pauline letters. (2) Books challenged by some (or even quite ignored) but later received. These comprised Hebrews, James, 2 John, 3 John, Jude, 2 Peter, and even 1 Peter and 1 John. Whether Revelation should be placed in this class or in the preceding is debatable. Apparently it was not until the beginning of the next century that it fell into general disfavor in the East; but that it was accepted in the Assyrian churches in the second century would appear doubtful. (3) Those received and read by some but ultimately rejected. Among this more fluid group were the Gospel of Peter, the Revelation of Peter, the Shepherd of Hermas, Barnabas, I Clement, and II Clement. The century had been a period of individual circulation and gradual collection, first by sections, as the four gospels, the Pauline body, a group of Apostolic letters to which the Acts was appended, and a group of apocalypses. Then, as I have tried to sketch out, came a collection of the various sections into a more or less flexible group which speedily assumed its place as such beside the similar group of older writings. The whole was the result of the judgment first of individual Christians, then, if I may so phrase it, of organized Christians as to which books were and which were not of value, that is, were or were not to be read in the churches.

What did these New Testaments look like? Probably in the great majority of cases they were comprised of a series of parchment rolls, each containing but one of the various books, save perhaps in the case of the shorter letters. On the other hand, it is not possible to be dogmatic even here. Until recently it was considered axiomatic that the earliest appearance of the fourfold gospel in one book would not antedate the third century. No parchment roll could contain more than a single gospel. And there was no evidence that the codex was in use before the third century. But in 1931 twelve biblical papyri were discovered in Egypt; they threw a new light on the whole matter. These papyri were

codices, i. e., books not written on a roll made up of a continuous sheet but with quires of pages as in a modern volume, and thus able to contain vastly more material. And one of these codices has been dated by experts as not later then the second century, perhaps as early as 150 A. D. To be sure, this codex does not happen to contain the gospels, but Numbers and Deuteronomy; but it proves that the much more inclusive codex was known and used by Christians in the second century. Apparently then there would be no real ground to deny the possibility that Irenæus may have had not a collection of four rolls but a single volume containing all four gospels in its pages. This is of course only a possibility, but it is not to be ignored. That such copies were common is not for a moment to be thought. Their cost must have been far too great. On the other hand, the existence of the codex form of volume, making possible the inclusion of a far greater amount of material, may well have been a distinct aid in collecting and combining the hitherto separate writings.

This is not the end of the story. Unanimity of opinion had not been achieved toward several of the writings. For many years the Assyrian Church went its own course, and decidedly affected Antioch in the matter of the Apocalypse. For a long time Hebrews remained outside the list of chosen books in the West. But gradually these difficulties were ironed out. The prestige of names like Augustine, Jerome, and Athanasius was great. The councils ratified what the churches had decided. But even then no absolute agreement existed. Still some in the East omitted one book or another; Cassiodorus (560 A. D.) omitted Hebrews and four of the Catholics. On the other hand the Ethiopian Church preferred a long list of thirty-five books. But these were simply aberrations. The work had been done; and it had been done by the end of the second century. From then on it is to be remembered that not only had a very general agreement been reached as to which books belonged in the canon, but, far more important than that, that the revolutionary view had become orthodox that in this canon distinctly Christian writings had their place.

BOOK REVIEWS

THE NATURE OF RELIGION. Edward C. Moore. New York: The Macmillan Company. 1936. Pp. ix, 368. $2.50.

TO READ a book on the philosophy of religion which does not follow the genetic method is in itself a refreshing experience. The approach to this new volume from the pen of Doctor Moore is designedly philosophical. Its interest is on the side of the truth of religious concepts and their accommodation to changes transpiring in our knowledge of the world of nature and of human life. Religion is the abiding impulse of man towards the realization of the good—the life of the ever-enlarging spirit as it quests that reality beyond itself in which all human needs and wants find their fulfilment. Religion, far from being an illusion or means of escape, is a normal function of rational beings seeking a healthful adjustment to God.

The book begins with the query, "What is the nature of religious knowledge?" It proceeds on the assumption that questions concerning the nature of our knowledge of religion are preliminary to the study of the nature of religion—as if the religious possesses a unique epistemology. But according to our author there are three ways of religious knowing—the rational, the supernatural, the intuitional—and the greatest of these is the intuitional. Much of the knowledge necessary to wise living cannot be described as strictly rational. This does not mean, however, that we must believe in supernatural communications divorced from man's natural psychological processes. We make intuitive judgments. These supplement our reasonings and sometimes abolish them utterly. Again intuition precedes reasonings and reason criticizes our intuitions. We know persons, primarily through intuition, and God, who is "in some sense counterpart of the personal in ourselves, . . must therefore be apprehended in somewhat the same way—by intuition." Religion manifests itself chiefly in worship, in organization and in the free life of the spirit.

Perhaps the most significant section of this volume is the third part which deals with the transcendent, and displays the art of the radically liberal theologian. Jesus is the best clue to the nature of transcendent deity. He is "one among men in whom God . . . lived in a fulness in which he does not live in us, and in which we may be ready to believe that he has lived in none other." We intuit not immortality, but the hope of immortality—in an intuition which reaches beyond the limits of our rational knowledge. While the whole of nature furnishes rational evidence of God, yet we intuit God in our own souls as person. He is the counterpart of human spirit and human spirits are counterparts of God. The book closes with a brief discussion of the value realms of truth, beauty and goodness and shows their affinity with the realm of the religious.

This book might well have borne the title "A Philosophy of the Christian Religion." Its illustrative material reveals the fact that its author has been an historian, a student of world religions, and a preacher. Its content scarcely warrants its title and we still query "What *is* the nature of religion"?

R. C. BENSEN.

McMASTER UNIVERSITY.

LIVING RELIGIONS AND MODERN THOUGHT. Alban G. Widgery. New York: The Round Table Press. 1936. Pp. ix, 306. $2.50.

IN recent years we have repeatedly heard of the interaction of Eastern and Western culture. Casual observers have pictured easterners in new western garb. Impressions have come to us of new forces awakened in the long-dormant East. Many have wondered how deep this interaction has gone into the basic thinking and lives of peoples. In the present volume the influences of modern thought are traced as they have modified and continue to modify the living religions of the world. Nor is religion treated as a system of dogma, or confined to ethical considerations alone. This book is not primarily a critical study. No one with contacts with another religious community can long escape awareness of living values holding the loyalty of the devotees by their inherent ability to satisfy human needs. It is from twenty-five years of contacts with other religions that our author writes: "I owe more to these contacts than to the vast literature studied, only a small part of which is referred to as illustrative." Behind this first-hand experience is a wide, scholarly familiarity with the religions presented.

Hinduism, Buddhism, Jainism and Sikhism, Confucianism and Shinto, Zoroastrianism, Judaism, Islam and Bahaism, and Christianity are independently treated. An introductory survey of "Modern Life and Religion" and a closing chapter on "Religion and Modern Life" furnish orientation and philosophical summary to the study. The trends of modern life under review are secularism, nationalism, neglect of and opposition to religion, newly awakened scholarly interest in religion and universalism.

Religion is not confined to the restricted realms grudgingly allowed by some modern thinkers and authors: "To regard the religions as due to wise thinking is unutterably superficial and indicates a lack of knowledge and insight into the arduous toil which mankind has undertaken and still undertakes to meet the religious problems forced upon him by his own nature and the realities with which he is in contact." Secularism limits the realm of values making man to be less than he obviously is. Neither is religion to be confused with intellectual reflection, as important as that is; nor with morality, as intimately related with religion as it is. Religion implies that "man participates in a wider whole than the immediate apparent world of physical nature and human society, and that human life is more enduring than the terrestrial existence of three score years and ten. . ."

It is refreshing to find here vindicated many too little recognized aspects of religious experience; for instance, the positive aspect of the aspiration after *Nirvana,* a fact impressed upon one again and again in contact with Hindus and Buddhists. Familiarity with the changing aspect of the modern religions under the influence of modern thought and life finds old categories inadequate; but even more, to find one's appreciation of an insight into religion in life greatly enlarged. So one is led to think more seriously of the future of religion in life and culture. All students of religion and the social sciences, religious leaders and other leaders of youth, and general readers will find this study of permanent worth to their thinking and planning. Few things could bring order into modern chaotic thought and planning and thus furnish new and worth-while direction to our vast energies than a new appreciation of the facts of religious experience. This book will aid that process.

PAUL J. BRAISTED.

THE STRUCTURE OF RELIGIOUS EXPERIENCE. John Macmurray. New Haven: Yale University Press. 1936. Pp. xi, 77. $1.50.

THIS is the printed form of the lectures delivered under the Dwight Harrington Terry Foundation at Yale University by John Macmurray, Professor of Philosophy in the University of London. It is provocative of thought to try to follow Professor Macmurray through his argument for a structure of religious experience that is avowedly empirical. The discussion includes science and art as well as religion, and claims that each of these disciples takes the whole world of experience for itself. At the same time each is selective, and dominated by a distinctive purpose. "The religious man comes to worship, the artist to admire, the scientist to observe." And the same person may combine all the attributes in himself. When one is scientific he concerns himself with the material and the measurable aspects of experience; when artistic, his mood is one of contemplation of the beautiful aspects. The former is practical; the latter is emotional. When the attitude is religious, the effort is made to organize the whole field of common experience in relation to the central fact of personal relationship.

Religion is a universal human experience, a fellowship or community. It is not sufficient that a person reorganize such relations for them to become religious. Macmurray affirms that they must be intended, and the factor of intentionality is what differentiates the human religious experience. It is intentionality that gives futurity and purposefulness to the attitude. The idea of God as the universal other is inherent in the act of religious reflection which begins with the fact of these human relations. The concept of God thus gives rationality to all other relations. In discussing the reference of religious ideas the author asserts that the religious intention is inclusive of the scientific or practical and the artistic or contemplative, and we find both factors in religion. Mysticism is a product of the contemplative mind, and theology of the scientific. The unity of emotion and thought is only attainable in action, and so religion maintains harmony between the two.

The discussion is pertinent and holds the reader's thoughtful attention. It is not clear in some of it how Professor Macmurray would differentiate religion from morality, if at all. He does not include a treatment of that phase of the problem concerning the structure of religious experience.

A. STEWART WOODBURNE.

OUR FAITH. Emil Brunner, translated by John W. Rilling. New York: Charles Scribner's Sons. Pp. 153. $1.75.

WHETHER or not one agrees with the premises or conclusions of The Theology of Crisis, here is a useful book from the pen of the prolific interpreter of that theology. The wide-spread interest in the work of the author is indicated in the fact that this work has been translated into the principal European languages and also into Japanese and English. It is dedicated to his sons, which may account for the warmth and clarity of the diction. It is much less a philosophical dissertation than most of his other work. The evident aim is to report the practical bearing of the findings of this school on the life of every-day individuals. The thirty-five chapterettes of which it consists cover the range of individual Christian interest from the first on "Is There a God?" to the last on "Life Eternal." There is the sort of condensation expected in a hand-book. The thought is brightened by a number of pertinent and illuminating similes and illustrations. The subjects treated may well be used by pastors of all schools who desire to give their people advice and help on

matters of individual Christian concern. It is not necessary to such use to follow the reasoning nor to accept the conclusions, but the lists of subjects and illustrations will prove very suggestive. The subjects are timely, although one could wish for a more adequate treatment of the "social gospel," to which there is almost no reference.

It has been noted before that both Barth and Brunner accept the findings of modern biblical criticism and this quotation will show how they regard the Bible. "The importance of the Bible is that God speaks to us through it." Such a sentence tends to resolve the difficulty of understanding how the "Totally Other" can make himself known to man. Further light is thrown on the same difficulty by this statement, "God created all creatures by His Word. But he created man not only by His Word, but for and in His Word. That means God created man in such a way that he can receive God's Word." After all there is something in man's equipment by which he at least can recognize that God does speak to him. This takes much of the incomprehensibleness out of the system. The contact is possible because of something in man. God's sovereignty is conserved in the thought by the assertion that this is possible because God made man so.

The high Calvinism of the system is considerably modified and that in a necessary way when "double predestination" is rejected. There is predestination to election, but this is for the comfort of the elected, but a divine predestination of rejection is ruled out as having no scriptural foundation. It is but the result of logic and is not necessary to faith.

In the treatment of the future there is but the faintest hint of anything like apocalypticism. Christ has come and is here. Eternal life is a present quality. There is an end, of course, to all, but no program is suggested. The conceptions along this line seem quite congenial to the modern mind. The book is worth earnest study.

HOWARD WAYNE SMITH.

CONTEMPORARY ENGLISH THEOLOGY. Walter Marshall Horton. New York: Harper and Brothers. 1936. Pp. xix, 186. $2.00.

ONCE again Professor Horton has placed us under obligation to him for an illuminating theological study. It is not as easy to analyze contemporary movements as it is those of the past. Yet this "American interpretation" of the contemporary English theological scene is done with lucidity and accuracy, as well as in a felicitous style. It constitutes a recognition of our indebtedness to English theologians that is overdue. For it has been the habit of the English mind to preserve a remarkable poise in the presence of extremist tendencies that some theologians in Europe and America have been unable to resist. That fact is so conspicuous just now that Horton is quite right in observing that leadership in Christian theology is passing from Germany to England.

It is exceedingly difficult to review a book that is itself a review. Probably the best service will be to indicate the general treatment. The first chapter analyzes the "Persistent Traditions in English Theology." This is followed by a comparison in chapter two of "Pre-War and Post-War Tendencies." Here we have a review of the theologies of R. J. Campbell, Baron Frederick Von Hügel and G. A. Studdert-Kennedy. In chapter three the author depicts the four trends in "Liberalism Today": the Unitarian represented by L. P. Jacks; Platonism by Dean Inge; Scientific Empiricism by F. R. Tennant; and other liberal trends in Streeter, Raven

and Macmurray. The fourth chapter is entitled "Catholicism and Protestantism Today," and includes a discussion of "Essays Catholic and Critical" as well as the theology of John Oman. The final chapter deals with "The Ethical Trend of Contemporary English Theology" as represented in that distinguished churchman and thinker, Archbishop Temple.

It is of interest to note that Professor Horton takes the trouble to correct certain misunderstandings with reference to his own position as indicated in his criticism of Liberalism in "Realistic Theology." The phrase with which he characterizes contemporary English civilizations carries his thought in theological affairs: "Liberalisms perish; liberalism remains." Realistic theology is in apostolic succession to the liberalism of yesterday, and is the true heir of all that is vitally continuous in the liberal spirit. He is quite right in pointing out that English liberalism has in the main avoided superficial optimism and also barren criticism. It has never lost its concern for vital religious experience. And in that American theology has something to learn from the English mood.

A. Stewart Woodburne.

The Great Chain of Being: A Study of the History of an Idea. Arthur O. Lovejoy. Cambridge: Harvard University Press. 1936. Pp. 382. $4.00.

One of the favorite remarks of T. E. Hulme was that the modern mind has become so accustomed to thinking in terms of the principle of continuity that we can no longer look at a gap or chasm without a shudder. This principle of continuity is the "idea" which Professor Lovejoy of Johns Hopkins University undertook to examine in the William James Lectures at Harvard in 1933. Even the most uninitiated must stand in wonder at the temerity of undertaking such a task; and as the book proceeds that wonder grows. For the history of an idea, as Professor Lovejoy quite properly insists, cannot be *just* a specialized essay on philosophy, nor *just* a scientific treatise, nor *just* a literary survey; it must embrace the whole life and thought of any age in which the idea appears to mold men's convictions and prejudices. Of the author's adequacy for his task there is abundant evidence on every page.

The genesis of the idea is found in the writings of Plato, and more particularly, in the *Timæus*. The very heart of Platonism, says Lovejoy (siding with the German Plato scholars against the British), is the doctrine of Plenitude: the fulness of the realization of conceptual possibility in actuality. In the hands of Aristotle, this theorem was reshaped into a quasi-scientific principle of continuity, and was applied, haltingly and with many reservations, to natural phenomena. Out of this blending of two strangely disparate philosophical systems there arose a conception of the plan and structure of the world which dominated the minds of most educated men down to the late eighteenth century—the conception of the universe as a Great Chain of Being, which extends from the lowest existent, by an infinitely extended gradation up to the *ens perfectissimum*. The history of this, the greatest of the world's illusions, is traced with an erudition and an austere irony that make the work delightful. In the eighteenth century the doctrine reached its widest acceptance. Religiously, the principle of plenitude was construed as an expression of the faith in the divine goodness; philosophically, as an implication from the principle of sufficient reason. In the eighteenth century biology, it gave rise to the theory of evolution. In the culture and manners of that Golden Age, there was manifest an optimism which

rested on the reassuring faith that reality is rational through and through, and that therefore life is calculable and "safe."

The rude awakening of the world from its happy dream—or, as Kant would have insisted, from its "dogmatic slumber"—came as a result of the "temporalizing of the chain of being." Man came to sense the inconsistency of worshiping two Gods at once, the God Who Is and the God Who Is Becoming. The reasons for their loss of faith may seem to some in our day paradoxical and groundless; but those reasons turned the tide against Reason as a world-principle. A world of reason (the only world in which a chain of being might obtain) is a world that is essentially static. But the world in which we live is dynamic, contingent. It is a world in which Will is prior to Intellect. The conclusions of logic cannot be grafted upon a world which is determined by a framework of time- and space-coefficients. They do not fit. And the course of the reflection of the next century cast further suspicion upon the principle of plenitude and the rationale upon which it was constructed.

Indeed, the history of a Chain of Being is the history of a hypothesis erroneous through and through. At the same time, it is also a history which demonstrates a deeper truth—that "the utility of a belief and its validity are independent variables," and that the pursuit of unwarranted assumptions may often have happy consequences in the discovery of truth.

This is one book on philosophy that ought to come—but probably will not—into the hands of the general reader.

EUGENE M. AUSTIN.

PERSONAL REALISM. James Bissett Pratt. New York: The Macmillan Company. 1937. Pp. xi, 387. $3.00.

PROFESSOR PRATT has given evidence on several occasions of being one of the ablest philosophical thinkers in America. In the new volume, *Personal Realism,* he gives us the results of his mature thinking in a comprehensive survey of the problems of philosophy. He possesses the gift of unusual lucidity which makes his work a joy to read. Whether or not one agrees with his judgments, at least one can be pretty certain about what he means. He has also persuasiveness. After discussing alternative methods of approaching his problems, he states his own positions so well that the reader feels like saying, "Almost thou persuadest one to be a personal realist."

The first third of the volume is devoted to the definition and classification of fundamental categories such as meaning, relations, universals, existence, substance, truth and knowledge. This is exceedingly valuable. Since there is such divergence among philosophers as to the contents of these concepts, it is indispensable to know in what sense an author is using them. His discussion of meanings is one of the most useful in the book, especially in its insistence on an element of personal activity in every meaning. His reference to reality as "that which is capable of making a difference to experience" is illuminating as a basis for the significance of morality and religion. The table of contrasts between rationalism and empiricism which he gives on pages 62 and 63 is a useful summary.

Beginning with the twelfth chapter Professor Pratt launches into the intensive exposition of realism. The General Realistic Hypothesis is stated as the belief that the external world, with which the psycho-physical organism brings us into relation, exists; and for Realism, as for many forms of Idealism, the world, though exhibiting variety, is nevertheless a whole, a cosmos. Those philosophers who

attempt to delineate Realism without Dualism invariably get into impasses from which they cannot extricate themselves, according to the author. It is necessary to admit the representational character of thought. "A present thought can perfectly well mean or stand for a past event." The only satisfactory solution of the epistemological problem is found for Pratt in the recognition of at least three factors in a knowledge situation: the conscious subject, the mental content, and the object. His position is frankly dualistic, that is in an epistemological sense. It insists on an existential difference between the content of the mind and its objects. This view recognizes and utilizes what the psychologists have disclosed as to the nature of the perceptual processes.

In the latter part of the book Doctor Pratt undertakes a realistic exposition of the nature of the self, and what for him are the probabilities with reference to the nature of the world. He views the self as substantial, with qualities and a unity possessing variety. Its characteristics include sense, memories, tendencies, activities, powers, efforts of attention and will, reasoning power, sentiments and purposes. "From the point of view of the social and ethical life, the purposes of self are perhaps its most important characteristic." The author believes that the universe also shows indications of the presence and efficiency of purpose. He inclines to the position of Emergent Evolution as probably the true hypothesis of the nature of the universe. Reality is not a "block-universe" but full of vitality and change. It is the body of God. Finally, there is nothing incompatible in the philosophy of Personal Realism with a faith in the genuine and supreme goodness of God. "Insight and love are at the very heart of being."

A. Stewart Woodburne.

God and Man's Destiny. Hartley Burr Alexander. New York: Oxford University Press. 1936. Pp. viii, 235. $2.50.

Three years ago it was my delightful privilege to review in The Crozer Quarterly Scripps College Papers on *The Meaning of God in Modern Life*. These papers included one essay of unusual penetration by Hartley Burr Alexander, Professor of Philosophy in Scripps College. Professor Alexander in that essay whetted my appetite for more of the same wholesome food. The present volume comes, therefore, as a genuine treat. The author has many gifts. He is a skilled anthropologist, an erudite philosopher, and a profoundly religious thinker, as well as possessing rare ability in the artistry of phrase-making. It is a joy to read anything that he writes.

The title gives us a key to the thesis of the author. In a word, it is that the meaning of man's life and the solution of his deepest needs are to be discovered in his experiences of God. It is one of the temptations to which we are a prey in an age of science to be stampeded by the present. Yet even "the historian who centers his attention upon the moment and the locale is certain to lose all sense of bearings and meanings." The intelligentsia of this scientific era are full of praise for the starkly realistic, and apparently guided by what Alexander aptly calls "*carpe diem* ethics." Even art has a tendency to keep one absorbed with the Now. It is the gift of religion to life that it weaves destiny into life; it reveals eternity in the midst of time; it gives us the vision of God in action. We find God in all that gives lasting meaning to life, in the illumination of truth, in the purification by the good, in enrichment through beauty.

The experience of God in human life is richest in the creative energy of love.

"God is love and is the object of love" as Bergson put it. Alexander finds that the only satisfying way of interpreting these experiences of value which he has associated with God is to say that "inwardly he is a personality, and a personality for whom men learn devotion." This devotion expresses itself in faith. In Christian usage faith has three meanings: first, intellectual assent; second, trust which is mutual, we trusting God and God trusting us, as the Incarnation declares; third, troth, which is akin to truth and is the chivalrous aspect of faith. We must have more than a superficial knowledge of God. It must be that our faith is a trust and a troth in him. And his purity will help cleanse us. As Dante phrased it, we shall be "matured in the flame of love."

There is obviously much of the mystic in Professor Alexander. No man could write so illuminatingly and persuasively about the Mystic Way who has not trodden it for himself. Mysticism he treats as both a theory of knowledge and a conception of reality. The theory of knowledge is of the intuitive or immediate character. "Mystic wisdom is a treasure possessed, not an object conveyed." It is by its very nature unutterable and uncommunicable. It is also a doctrine of participation without mediation. No vicarious agent, no proxy, nor any system of relations is essential to it. Yet one has but to be reminded of St. Bernard, St. Francis, St. Catherine and St. Theresa to realize that it is wisdom of an exceedingly practical character. Another element in mysticism is its "conception of reality as a discoverable and shareable, and by-the-good-impelled unity within our own lives." It is an experience of unity with all that is most real. Its quest is what Plotinus described as "the flight of the alone to the Alone." But mysticism is a discipline which when followed may lead a man to the fullest realization of his own life. It is a way of life the goal of which is Good, the return of the soul to the fathering God.

God and Man's Destiny is to be commended to all who seek enrichment for the meaning of life, and are seriously willing to pay the price for which the quest calls.

A. Stewart Woodburne.

City Man. Charles Hatch Sears. New York: Harper and Brothers. 1936. Pp. 248. $1.50.

This book, written by the dean of Baptist city executives, is an analysis of the causes which have brought about the growth of the metropolitan community, and the effect which being a part of such a community has upon human beings.

The author, both by training and experience, is well qualified to speak with authority on the problems which the Christian church faces in its attempt to minister to "city man." For a long period of years Doctor Sears has, with unique success, administered the work of the Baptist mission societies of Greater New York. During these years he has been not only a good administrator, but a keen student of urban social psychology, as well.

The volume opens with a chapter, delightful in style, which takes the reader on a voyage of exploration through the city of which "city man" is a part. At the close of the chapter the reader has become oriented to the life of the metropolis. Then, prepared to look at the city through the eyes of a citizen, he is given an analysis of the growth, and the reasons for such growth, of the great metropolitan centers.

This new community, the metropolitan, has given to the city dweller the advantages of culture and practical science to an extent previously unheard of, and

perhaps undreamed of in the history of mankind. It has also had a destructive effect. As the city has grown the old community life with its primary relationships has broken down. With its breakdown have gone those old, primary controls which acted as balancing powers in the lives of "city man's" ancestors.

With the change in environment has come a changed personality, which the author calls the urban personality. The controls which guide the life of this new individual are the secondary ones, such as law and government. Thus far these new controls have proved inadequate to replace the old. "City man" is characterized as an individual with good intentions, but with a tendency to feel that he himself has little responsibility for the evils and maladjustments of his world.

What has happened to the church in this new organization of life? This question is next answered. We find the church attempting, through organization, to adapt itself to the task of serving the metropolitan community. In many instances it has shown remarkable skill and insight in carrying through this process. The point of greatest difficulty, and naturally the place of greatest failure is in the supplying to practical-minded "city man" a mystical outlook which will provide balance and poise for his life.

The book closes as it began depicting "city man" and his reaction to the life of a great city. This book is, in the opinion of the reviewer, one of the few which may be considered essential for every minister working in a city church.

JOHN W. THOMAS.

THE EARLY DAYS OF CHRISTIAN SOCIALISM IN AMERICA. James Dombrowski. New York City: Columbia University Press. 1936. Pp. ix, 208. $2.50.

GREAT concern is manifest today as to the place of religion in our revolutionized social order. What has the church to say on the disturbing problems of war and peace, employment and unemployment, labor and capital? For an intelligent answer to that question it is necessary to learn what has been attempted heretofore in that respect by the Christian bodies in America. This book is a review of that history with an analysis of the factors which gave rise to this interest and the contributions which have been made toward its solution.

The first preachers of the Social Gospel sought to apply the teachings of Jesus literally to the conditions of the present. But this was found to be impossible due to the divergence of conditions between his day and this. With the rise of a scientific approach to the social questions through sociology and other studies a new spirit was adopted. Where first there was much theorizing about Christian teaching on these matters there came to be a determined effort to solve the social problems in the name of justice and the rights of all concerned. A long period of struggle has been necessary in order to educate private interests and the public as well in the truth of mutual obligations and well-being.

The author faithfully traces this evolution of Christian socialism in this country, giving the names of the great leaders of the successive generations and the measure of their achievements. At times one questions whether he is sympathetic toward their purposes and sufficiently appreciative of their difficulties and the fact that ideas and ideals must develop through the experience of testing and trial.

R. E. E. HARKNESS.

MOTIVE AND METHOD IN A CHRISTIAN ORDER. Sir Josiah Stamp. New York: The Abingdon Press. 1936. Pp. 239. $2.00.

NO ONE questions the international reputation of the author as an economist. Those who know him say he is a conscientious churchman. He is evidently a man of wide reading. The combination makes for a provocative book on a problem which has been much debated in recent years.

The author grants that we need a new society. But he says: "On the whole the task is approached by a host of writers and speakers with an excess of sentiment and a deficiency of rigorous analysis from the one side, and with too strong an element of skepticism and practical religious apathy from the other. The hard-boiled, analytic economist and the fervent, overflowing, quick, pulpit reformer of society never really make contact. Each drives his track from his side across the unexplored territory without the bearings of the instruments of the other, and they never really meet in a synthesis of effort and reconciliation." He attempts, and somewhat successfully, to build a two-way bridge for the use of layman and priest. Some reading the book will think it is a one-way traffic bridge for the layman.

What is the special province of the pulpit? The author thinks it is: "The turning of men's lives to allegiance to Christ, the expert exposition and trusteeship of Christian doctrine, the upholding and constant reminder of moral values and injunctions, the pastoral oversight and leadership of a church in which worship and spiritual values prevail." Many might ask how we can concrete and make specific worship and spiritual values growing out of pastoral oversight and leadership of a people. Isn't that where the modern pulpit rubs the layman the wrong way? In the author's opinion the pulpit is invading the sphere of the layman's activity in a way which in the end does more harm than good. But how do we differentiate between the function of the priest and the layman on matters affecting human life? Is one "the expert in Motive, the other the expert in Method"? True as the author points out many priests have unwisely backed publicly many specious plans for social redemption. Equally true about many economists. One is reminded of the statement by the wag: "If all the economists in the world were placed end to end they would not reach a conclusion."

The author states a warning which all priests need to heed: "There is no greater temptation than the possibility of facile utterance which can meet with no opportunity for contradiction or qualification by the hearers, and which is aided by the receptivity and charity of mental attitude induced in public worship." The weight of the responsibility should send the priest to the study and the books. He must not be a sounding-board for false doctrine. He must be a sounding-board (after "a mental discipline as severe as the human mind can endure") for what he thinks is the will of God. Too many of us who want a new society fail to realize that "the studies which involve the will and character of man are essentially more involved than those which deal with the behavior of the material universe." The author is aiming at slowly raising the standard of ultimate rightness of judgment.

He convinces the reader as many others are doing that the kingdom of God is not "just around the corner." But he insists: "That a better society will make greater demands upon human character, and cannot fairly be expected in advance of it." One gets the impression, perhaps unfairly, that the new society waits on men becoming good. Generally this philosophy would have people living in the slums continue to dwell in the shambles without much attempt being made to stir

public opinion for the passing of legislation condemning such housing. It issues frequently in falsely setting the personal gospel over against the social gospel when in truth there is only "one gospel."

The author goes to bat in one chapter with E. Stanley Jones' use of Scripture texts in his book *Christ's Alternative to Communism*. That is worth reading! He also includes a long appendix on "The Economic Canon of the New Testament" which is his own study, and a second appendix treating "Social Credit."

The book is timely, provocative and worth reading.

FREDERICK B. IGLER.

EIGHT FIRST BIOGRAPHIES OF WILLIAM PENN, in Seven Languages and Seven Lands. William I. Hull. Swarthmore College, Swarthmore, Pa. 1936. Pp. 136. $2.00.

DOCTOR HULL, who is Howard M. Jenkins Professor of Quaker History in Swarthmore College, Pennsylvania, has contributed a number of intimate studies of the Friends, William Penn and other great leaders of this religious body. The present work is the third in a series of ten monographs dealing with Quaker history.

This *Eight First Biographies* is far from a mere listing of the titles, their authors and dates of publication. Doctor Hull reviews each biography and gives his readers the digest of the author's estimate of the first Proprietor of the Province of Pennsylvania. Here also is discovered that which in the life and service of Penn made strongest appeal not alone to the biographer, but also to his fellow countrymen for whom he wrote.

Strangely enough the first English biography did not appear until 1726, much later than some which had been published in other countries. This by Joseph Besse quoted largely from Penn's own letters and emphasized his treaty with the Indians and his Essay Toward the Peace of Europe.

The first American biography was published in 1822 by none other than Parson Weems of the George Washington hatchet legend. The Parson whose sense of humor expressed in prayer as well as in sermon so shocked his congregation that he left the ministry at thirty years of age, and turned his abilities to biography, if not to fiction. The flight of his imagination is found in his life story of Penn as it was in his earlier tale of the Father of his Country. The boyhood of William and his pious qualities of soul do not suffer at the hands of the master story-teller who is writing to peddle his own wares among the good people of Pennsylvania.

The other six biographies are thus listed by Doctor Hull. The first Dutch by Willem Sewel, author of the monumental history of the Quakers, in 1717. The first Latin was published in Amsterdam, Holland, in 1695 by Gerard Groese who was greatly indebted to Sewel for his facts which, however, were not always carefully presented. A German treatment of Penn appeared in 1700. A French biography by Jean Marsillac was published in 1791 and, as may be expected, gave attention to Pennsylvania's Revolutionary Government. A Spanish Life was printed in Mexico in 1879 in which the author considers the "Triumph of Peace and Justice." An Italian biography was written in 1884 which gives considerable space to Benjamin Franklin's accusations against Penn published in 1759. In Doctor Hull's opinion Franklin's criticisms were based very largely upon Penn's opposition even to defensive warfare.

R. E. E. HARKNESS.

HIGHWAYS OF CHRISTIAN DOCTRINE. Shirley Jackson Case, Dean of the Divinity School, University of Chicago. Chicago: Willett, Clark and Company. 1936. Pp. vii, 201. $2.00.

DEAN CASE has given us an extraordinarily readable and compact account of the development of Christian doctrine. He has rendered a very necessary service in depicting the emergence of doctrinal positions as integral phases of the ongoing intellectual and social currents of life. Whenever new culture patterns arise, they inevitably affect theological thinking, now rendering a doctrinal statement obsolete, and again impelling creative theological activity. These movements of crisis and change are portrayed with an illumination that is penetrating. Theologies do not evolve out of thin air, but are expressions of Christianity in its interpretative function. Since life itself is constantly undergoing change, and these changes bring augmented complexity, theology is constantly having to renew itself in the light of the issues that have had to be faced by each generation. Professor Case has presented the history of doctrine so that the reader feels the impulse to carry on the creative task of interpretation for the present age.

The first stage in doctrine-making was occupied with Christological interest. This was one of the main results of the introduction of philosophy into theology. Jesus was recognized as the Christ, the Messiah, divinely appointed as Redeemer, the Saviour of mankind, the incarnate God, the preexistent Logos, or, as some said, a "second God." To justify this development it was necessary to call into service the Greek metaphysics, with the result that ultimately we get the Christology of the creeds.

In the second stage the emphasis shifted from Christology to theology, from Christ to God. This synchronized with the development of the church, a pattern for which was ready at hand in the imperial Roman administration. Irenæus made God rather than Christ the real Saviour. Tertullian stressed the church as God's instrument for mediating salvation. Augustine gave the world the doctrine of divine sovereignty. The two stresses—one on the transcendence of God, and the other on the authority of the church—were easily synthesized and made to contribute to each other. A doctrine of the church was therefore the necessary complement of the developing theology. The Latin Fathers, Tertullian, Augustine and Gregory the Great all lent their powers to create the doctrine of the church as the authoritative medium for the flow of grace and the mediation of truth. In the middle ages the church sent the roots of its authority deeper into the soil of thought and life.

The author gives us a clear picture of the theological aspects of the Reformation movement, its element of freedom on the one hand, and its reliance on most of the creedal formulas on the other. A much more revolutionary change came about in theology under the influence of the great philosophers such as Hume, Leibnitz, Kant and Hegel through whom there was introduced into theology a larger element of rationalism. Then came Schleiermacher and Ritschl, on the one hand profiting by the Copernican revolution in thought, and on the other recognizing the place of feeling in religious experience. And so the stream of theological thought flows on. It is a fascinating story and Doctor Case has told it well.

A. STEWART WOODBURNE.

THE LIVING BIBLE. William Clayton Bower. New York: Harper and Brothers. 1936. Pp. 229. $2.00.

CHAPTER I poses a question: "Has the Bible a Place in the Modern World?", and gives the contemporaneous setting out of which such a question springs; for instance, the undeniable fact that among the educated the Bible is read less and less. The rest of the volume is given to an affirmative answer to the question proposed.

Religion has to do with people, both as individuals and as groups seeking fulness of life. This goal is achieved in that degree in which men find themselves in life-enriching adjustment to their total environment. God is a part of that environment, and religion seeks adjustment to him. In this enterprise, the Bible can play a significant rôle by virtue of "its wealth of religious insight, its enduring religious values, its religious achievements and its creative religious personalities that in its literature have found superb expression."

It must be remembered that only the present actually exists for living men. The past makes its contribution when it is reconstructed in terms of the present, while the future is but the present projected. It follows that any adjustment of value for men of today is an adjustment in the contemporary scene; religion, therefore, must become contemporaneous. The Bible comes into this present world with the inspiration of living men of yesterday to living men of today, the latter in the midst of adjustments made by the former often as men alive to God. Men of the present, in other words, are at the living edge of a continuing community of the devout. A recognition of this continuity of past and present deduces the principles for the use of the Bible by living persons today. These principles of Bible utilization are five in number:

1. Begin with people where they are. That is to say, the living experiences of yesterday must be captured and made available to the present experiences of living men.

2. The principle of reverse order is valid; it comes to us in the frame of a long, religious tradition, but can be utilized only when it is thrown down into the genetic order of its production.

3. Relevancy. For example, take the struggle of the old prophets for social justice; that they found a resurgence of courage and endurance in God becomes relevant for those who today struggle for social justice.

4. The necessity of historical perspective. The Bible must be seen to be of and in the movement of history if it is to have value for those who are a part of today's history in the making.

5. The matchless religious values of Old and New Testaments must be captured, set free, and made available for contemporary consumption.

W. R. MCNUTT.

HE DWELT AMONG US. Ralph Connor. New York: Fleming H. Revell Company. 1936. Pp. 174. $1.50.

RALPH CONNOR said the other day in New York that he wrote this book to rescue the heroic personality of Jesus from a shadowy unreality as a somewhat vague figure, especially to young people. He added: "Today the Church is calling the youth of our country to her service. The answer flung back is, 'Why should we? The Church is falling down on her job. She can't stop war. She can't purge industry of its ruthless greed. She can't give us social justice. She can't teach mankind brotherly love.' . . To meet the challenge she has no power. My faith

is that as in many crises of the world's history, the power will be found in the rediscovery of Jesus."

To this end the author has written a very reverent and inspirational study, and excellent synopsis of the religious life of Jesus: its inception, growth, difficulties and conquests. He has used mainly the biblical material, although he has not hesitated to insert some speeches of Jesus from his own creative pen, always quite in harmony with the canonical picture.

Again there is borne in upon us the terseness, succinctness, even the scantiness, of the New Testament style and material. Many have undertaken to elaborate upon it; few have succeeded even as well as Ralph Connor. Still we believe that at least one has surpassed him: John Oxenham in *The Hidden Years.*

ROBERT E. KEIGHTON.

ON THE CONTENTED LIFE. Edgar A. Singer, Jr. New York: Henry Holt and Company. 1936 (Reprinted from 1923). Pp. 271. $2.50.

THE chapter headings of this book are of interesting topics; e. g., "Progress," "On a Contented Life" and "Confessio Philosophi." However, let no one expect to find the Orison Swett Marsden or Nash type of popular philosophy. Doctor Singer is Professor of Philosophy at the University of Pennsylvania. This reviewer once sat in his classes and remembers vividly the way in which his lectures proceeded in a fashion both orderly and enchanting, to an always adventurous "further. . ."

Here is a fine opportunity to examine critically the clichés and sententious remarks one is continually hearing. Often they prove to be far too lightly used. Actually they are the results of hard and clear thinking, though in our mouths they are but labor-saving plagiarisms. How often we come to the conclusion that philosophy is but a long explanation that results only in the discovery that former generations have properly marked the only road through the woods!

In two of his essays, at least, the author will find a ready reading by ministers: "Confessio Philosophi" and "Mysticism: A Contrast." Here one discovers that a Philosopher is not necessarily an antireligionist. He may express himself in different words and travel along different paths, but the results of his thinking are frequently, as here, the invaluable corollaries needed by the religionist in arriving at new points of thought or in substantiating old ones.

ROBERT E. KEIGHTON.

PHILOSOPHICAL FRAGMENTS OR A FRAGMENT OF PHILOSOPHY. Sören Kierkegaard. Translated from the Danish with an introduction and notes by David S. Swenson. Princeton: Princeton University Press. 1936. Pp. xxx, 105. $2.00.

IT is gratifying indeed to be able to welcome the English translation of another work of the eminent Danish philosopher and theologian who lived in the middle of the nineteenth century. His neglect has probably been due to his personal independence and unpopularity. His influence has been greater, as might be expected, in Scandinavian countries, on writers like Henrik Ibsen. More recently his influence beyond these countries is being felt. Miguel Unamuno in Spain and Karl Barth in Switzerland have both found him a source of inspiration.

The present *Fragment,* as he describes it, develops his well-known position that God is "the absolutely Different." (Rudolph Otto and Karl Barth both speak of him as "the Wholly Other.") If man is to obtain the knowledge of God who is thus different, God must help him. For his Reason has brought God only as near

as possible, and yet leaves him as far away as ever. With respect to the capacity of reason, we may regard God as "the Unknown." "The supreme paradox of all thought is the attempt to discover something that thought cannot think." The instrument by which the paradox is partially resolved is faith. To be sure, it is not resolved in its essence. Man can never understand how the eternal is the historical. He must rely on faith, faith in God, the Teacher who in order to teach took upon Himself the form of a servant. Nor was the servant-form God incognito. It was God's choice in which out of love he made himself equal to the humblest and thus revealed himself.

A. Stewart Woodburne.

The Philosophy of Santayana. Selections from the Complete Works of George Santayana, Edited, with an Introductory Essay, by Irwin Edman. New York: Charles Scribner's Sons. 1936. Pp. lvi, 587. $2.50.

Professor Edman has performed a service of inestimable value and one that must have required exacting labor in preparing this volume. It not only contains a representative range of selections from the works of Santayana, but also a fine essay of introduction and appreciation. It is possible to obtain a good understanding of the mind of Santayana from this volume if one has not the opportunity of perusing his works more extensively. Moreover, Scribner's have been able to issue the work in an attractive volume at an amazingly moderate price.

The heart of Santayana's philosophy is epitomized in his phrase "The Life of Reason," under which caption he has given us his five-volume work on common sense, society, religion, art and science. The Life of Reason is for him another name for art, for life in which "ideas have ceased to be visionary and actions have ceased to be vain." It is life on the plane of the ideals which are realized harmoniously. It is in such a life that spirituality consists. "A man is spiritual when he lives in the presence of the ideal, and whether he eat or drink does so for the sake of a true and ultimate good." The Life of Reason makes spirituality natural. It takes the world as it is, but transmutes it into one of aspiration and nobility.

Santayana's interpretation of religion is within the Life of Reason. Indeed one is conscious of that whole life as an integral unity. He draws no distinction except an academic one between moral and æsthetic values, for beauty is a good and the enjoyment of art of moral worth. Religion is concerned with spirituality and therefore its approach is imaginative, and its discourse symbolic. It pursues the Life of Reason by prayer, worship and sacrifice. It confronts us with the ideal, but helps us to become reconciled to the inevitable. Of prayer, Santayana says: "It will not bring rain, but until rain comes it may cultivate hope and resignation and may prepare the heart for any issue."

Perhaps there is no one line that sums up the poet-philosopher's thought better than this:

"To trust the soul's invincible surmise." A. Stewart Woodburne.

Religion on the American Frontier. Vol. II. The Presbyterians, 1783-1840. William Warren Sweet. New York: Harper and Brothers. 1936. Pp. 939. $3.50.

In this second volume in his series, *Religion on the American Frontier,* Professor Sweet has published an enormous collection of source material showing how the

Presbyterian Church met the demands made upon it in evangelizing and Christianizing the people in the new settlements of the rapidly growing West. Extracts have been gathered from the Minutes of various Presbyteries and Synods in the pioneer regions, and even records from some of these local frontier churches. These documents illustrate how the churches were organized and how the work was carried on under conditions demanding adjustment of polity and practice. In addition to these, other documents are published, some for the first time, which show how the Plan of Union with the Congregationalists worked out; how the church disciplined its members on great moral questions; how the Presbyterians established their educational institutions and carried on missionary activities among the Indians. Perhaps most significant of all are those sources which reveal the facts in the controversy between the Old School and the New School parties and the attitudes of the various presbyteries and synods to the conduct of revivals and the slave system.

Professor Sweet in a General Introduction of five chapters comments on these historic documents, emphasizing the point that the Presbyterian Church founded as it is upon a constitution and formal creed found it difficult to meet the new situations of the West, so different from that social order in which the church was first established. Thus, though "No church in America, at the close of the War for Independence, was in a better position for immediate expansion than was the Presbyterian," yet it was outstripped by the Methodists and Baptists because their systems were not so rigid, and they could adapt themselves in method and doctrine to the peculiar conditions obtaining in the pioneer settlements.

Students of the secular history of America as well as those of the church are indebted to Doctor Sweet for thus collecting, preserving and sharing these most important documents illustrative of the early years in the nation's development.

R. E. E. Harkness.

One Hundred Years. Arthur Judson Brown. New York: Fleming H. Revell Company. 1936. Pp. 1,040. $8.00.

The present calendar year, 1937, witnesses the centennial of the founding of the Presbyterian Board of Foreign Missions. As an aid in the celebration of that event, Doctor Brown, who for thirty-four years was Executive Secretary of the Board, has written this history of the rise and development of the missionary enterprise within the Presbyterian Church of America.

This large volume constitutes a library of information on missions, not alone of the Presbyterians, but of all other Christian groups as well. Beginning with the story of the interest of the colonial churches in the work among the Indians and the new missions among the white settlers in the pioneer regions, the expanding concern of American Christians for those of other lands who were destitute of the Gospel is presented. As early as 1763 collections were taken in the older churches of New York and Philadelphia to support the cause in the newly opened West, following the close of the French and Indian Wars. But it was after the Revolution, when the minds of young men especially were turned to the great demands of the rapidly growing settlements, that missionary societies began to take form. At first these were interdenominational but later each Church organized its own.

Though not treated in chronological order, Doctor Brown records the work of the Board in America, among the Indians, the Jews and in the South. In

foreign lands there is work in Africa, China, Chosen (Korea), Iran, India, Japan, Latin America, Iraq, the Philippines, Siam and Syria. The story is not a mere compilation of statistics but a description of the customs and religious beliefs of these various people and the change in methods by which the missionaries have sought to fulfil their tasks.

Maps are provided and in the concluding chapters statistics of the Board relating to each field. Doctor Brown has, indeed, provided a comprehensive history of Christian missions with a fund of interesting facts which will long serve all churches and Boards engaged in the spread of the gospel in foreign lands.

R. E. E. Harkness.

Old Historic Churches of America—Their Romantic History and Their Traditions. Edward F. Rines. New York: The Macmillan Company. 1936. Pp. 373. $6.00.

This is a beautiful book—most appropriate as a gift but equally as valuable as a source book in any library. We have long needed this work for the churches of America are closely linked to her history, from North to South and from East to West. And Mr. Rines gives us not merely a list of these significant churches and pictures of their splendid, and sometimes quaint, old buildings, but he also relates in fine dramatic form historic incidents connected with many of them.

Grouped according to localities, generally as to present State lines, the author begins with the cavalier churches of old Virginia. Among these is St. John's in Richmond, where during the Virginia Convention Patrick Henry delivered his immortal speech: "Give me liberty or give me death." In the same city is St. Paul's, the church of Jefferson Davis and of Robert E. Lee—a shrine of lost hopes but of glorious ideal and stedfast character.

Then north to the "Churches of the Pilgrim Country" with stories of King's Chapel, Boston, the first Church of England edifice to be erected in New England, 1686, and the first church to become Unitarian in this country (1785). Old North and Old South of Boston again have their histories related, and the lovely old meeting-houses scattered here and there in the hamlets of the country-side.

"The Land of William Penn" contributes much of Quaker story and somber little meeting-places, but Philadelphia has her shrines of the Revolutionary period and earlier, Old Swedes and Christ Church being chief among them. And snuggled in the hills not far distant Old St. Davids of Radnor, of which Longfellow wrote a poem of simple beauty.

These historic churches however are to be found not alone in the colonial area but as far west as the region of the ancient Spaniard of New Mexico and California. Here are the beautiful and picturesque old Missions such as that of Santa Barbara. And at Acoma, New Mexico, stands a church building "said to be the oldest European structure now extant in the United States in anything like its original form."

America is indebted to Mr. Rines for this exceptional work of art and what may in truth be called "a labor of love." He has traveled the country over and has spent five years in the study of his subject. Over three hundred churches are mentioned and fifty illustrations are given together with a bibliography on old churches. The oldest church mentioned is San Miguel, Santa Fé, New Mexico, 1606, and the latest one, Independent Presbyterian, Savannah, Ga., 1889. The work in large measure is a history of Christianity in America.

R. E. E. Harkness.

SOLVING PERSONAL PROBLEMS. Harrison Sackett Elliott and Grace Loucks Elliott. New York: Henry Holt and Company. 1936. Pp. vii, 321. $2.00.

THIS book turns out to be what the subtitle calls it—a counseling manual. The entire book deals with the diagnosis and treatment of the average individual, who, because of some unusual strain, the necessity of making a choice upon which grave issues hang, or the facing of confusing circumstances, finds himself in need of friendly advice and help. Bearing in mind the need of every individual for wise guidance at some time or other, the authors have been able to steer a straight course, avoiding the Scylla of popular unscientific statement on the one hand, and the Charybdis of psychiatric jargon on the other. The authors' personal experiences in the counseling art are evident throughout the volume, giving the reader confidence that he is dealing with theories tried by experience rather than with the untried theories of the armchair psychologist.

The Elliotts' book begins with an analysis of the relationship of the social and personal aspects in their influence upon human life. An account of the common causes of maladjustment follows. The third section deals with specific difficulties and methods of dealing with them. Here again one notes with satisfaction the practical nature of the suggested techniques. The last chapter of the book is given over to a consideration of the part which religion should play in the counseling program. Here the reader finds an excellent statement of the value of a religious philosophy as a curative and stabilizing force in life. A suggested technique for the use of religion by the counselor is also given.

To every minister who is eager to be thoroughly prepared to meet the needs of his people this book will prove helpful in its analysis of problems and rich in its suggestions as to procedure.

JOHN W. THOMAS.

PERSONAL TRIUMPH. Miles H. Krumbine. New York: Harper and Brothers. 1936. Pp. 135. $1.50.

"MODERN literature does not like success; its preoccupation is almost exclusively with failure and frustration." It reflects the contemporary mood; men are defeated, undone, lost, and yet in rebellion against this sad state.

If men are to win, they must recapture that self-confidence which was lost by and through over-confidence in their abilities. Egotism has been rudely deflated, yet is unwilling to blame itself, or to admit that it has really lost faith in its ideals. The way to rewin self-confidence will be by finding a satisfying way of life, one to match the moral ideal. Such a way will demand some renunciations on the one hand, and affirmations of manliness on the other; and, above all, the recovery of a belief that ideals are relevant to personal triumph. Man's destiny turns on what he does with his ideals; if he hugs them to his bosom in season and out, he cannot be defeated.

Man has a legitimate hunger for happiness; life has tricked him out of it. The aptitude for happiness must be encouraged and ways of satisfaction discovered. It will not be found in irresponsibility—not, for instance, in free, irresponsible love, but in love under control of great ideals, whose "prisoner" we become willingly.

Chapter IV deals with "Middle Age—Thoroughfare or Dead End," a keen treatment of the whole middle age temptation to ease down and cease to live courageously or creatively.

After all and in the final analysis, you and I need God, to challenge us to achieve or comfort in defeat.

Here is a significant and stimulating book, one the reviewer commends without reserve to the thoughtful reader.

W. R. McNutt.

Man and His Maker. Science, Religion and the Old Problems. Percy Dearmer, Late Canon of Westminster. London: Student Christian Movement Press. 1936. Pp. 160. 3s 6d.

This study is the work of one of Britain's most virile thinkers who unfortunately died before it was quite complete. His previous little book on *Art and Religion* was a stimulating exposition of the interrelatedness of those two aspects of life. In the present volume Doctor Dearmer exhibits the same clarity of expression and directness of approach to his problems as characterized his earlier work. The chief concern of the book is a confirmation of Christian faith in a world that is distraught by so much suffering and evil, and yet a world to which the sciences have brought much illumination on its perplexing problems. One question that never fails to baffle the human mind is that of interpreting the universe as purposeful in the face of wide-spread pain, misery and sin. The author has the faith to affirm that a reasonable answer to the problem of evil is possible, and attempts to summarize it on pages 64 to 67. The chief point is that the world is adjusted to the making of souls. which involves freedom of choice, and therefore evil as well as good from which to choose. It is the answer of faith in the purpose of God.

The Student Christian Movement Press of Great Britain is to be congratulated on another good book, and on the policy that enables them to make such worthy contributions to the literature of Christian thought.

A. Stewart Woodburne.

Some Problems of Life. Rufus M. Jones. Nashville: Cokesbury Press. 1937. Pp. 214. $2.00.

These Cole lectures delivered at Vanderbilt University are stimulating and refreshing reading. If one did not know the author, the quality of his life, the many books he has written, the Kingdom tasks to which he has given himself without stint, the conferences in which he has been the instrument through which the Spirit of God has come into the hearts of men, then the picture one would get from a reading of these lectures would be that of a seeker after truth, a kindly and lovable soul, a friend of man and a coworker with God.

One wishes that such teaching might be offered in every university. The author does not settle finally all the problems (he says "there will never be a time when problems of life will all be solved"), but what a distance on the way he places one who is looking for direction. Doctor Jones is Professor Emeritus of Philosophy in Haverford College and of these lectures he says: "I have been in these later years brought into contact with some of the world's greatest teachers, and I have followed 'the adventure in ideas' in the multitudinous books which have come from the leaders of thought in my time. These lectures are, thus, though very simply written, the fruit of a life of study, of reading, and of gestation." We have here the heritage of a great spirit.

The author is vitally concerned about life's significance and quality. He places man in a new setting and discusses in a stimulating way those questions of value,

goodness, freedom and limits which relate man to the present and the future, and out of which is built "the way of life that is good in itself." Those people, and there are many whom I know who read everything from the pen of Rufus M. Jones, will welcome these timely lectures about the timeless. Those not too well acquainted with "the-thinking-trend" of this scholar and man of faith will do well to read these Cole lectures.

FREDERICK B. IGLER.

THE SPIRIT OF MEDIÆVAL PHILOSOPHY. Etienne Gilson, Professor of Philosophy, Collège de France. English translation by A. H. C. Downes. New York: Charles Scribner's Sons. 1936. Pp. ix, 490. $3.50.

IT is rare good fortune to discover in a book a combination of erudition and lucidity. *The Spirit of Mediæval Philosophy* possesses these characteristics to an unusual degree. It is a book of profound learning written with grace and charm that make it a delight to read.

The book constitutes the text of the Gifford Lectures which were delivered at the University of Aberdeen in 1931 and 1932. Their theme is indicated accurately in the title. The author informs us that he set out to discover something that many people did not believe to exist. But in discovering the essence of mediæval philosophy, he was led to characterize it as the Christian philosophy *par excellence.* And again he was compelled to recognize the wide-spread notion that a Christian philosophy did not exist. Yet the conclusion to which he was driven was that the Middle Ages produced, besides a Christian art and a Christian literature, a Christian philosophy.

To say that there is a Christian philosophy is not to affirm a Christian reason, but a Christian exercise of reason. It was the contribution of the mediæval philosophers to demonstrate that the God whose being was asserted by the great Greeks, by Plato and Aristotle, was none other than the God proclaimed in the Christian revelation. For the Greeks, philosophy was not merely a science but also a life. The superiority of Christianity was demonstrable at this point, for it was not abstract knowledge but an efficacious way of salvation. By a Christian philosophy, therefore, M. Gilson means any philosophy which preserves the distinction between the natural and the supernatural and recognizes the Christian revelation as an indispensable auxiliary to reason. Its truth is constituted in its rationality just as in any philosophy, but in Christianity, revelation offers an indispensable moral support to reason.

The author employs the historical method of setting forth his conclusions as to the spirit of mediæval philosophy. History demonstrates that Augustine was not merely an echo of Plato but added to Platonism a Christian phase, and that Aquinas and Duns Scotus did not simply repeat Aristotle but added to him a Christian element. The Greeks raised the problem of the source of being, and the philosophers of the Middle Ages pushed the problem to its conclusion in the Christian doctrine of a saviour God. The Christian doctrine of God was thus the inevitable fulfilment of the quest of Greek philosophy.

A. STEWART WOODBURNE.

PASCAL. Morris Bishop. New York: Reynal and Hitchcock. 1936. Pp. 398. $3.50.

IT is strange how men of great mental ability have passed through the logical processes of science and emerged at the end in some mystical religious experience.

Sir Isaac Newton, in the midst of his great scientific career, turned to the study of the Book of Daniel, and other theological mysteries. Emanuel Swedenborg forsook physical science for mystical meditation. Pascal did the same sort of thing.

While still in his teens Pascal became a prodigy in the field of geometry. His experimentation with the vacuum made him world famous. Nor was he interested simply in the abstract problems of science. He produced the first calculating machine which was a very good forerunner of what we have today. He is also credited with the original idea of running public buses over regular routes on a time schedule; a simple idea to us, but revolutionary in his day. But he had no continuing interest in science. His restless soul, imprisoned in a far from efficient body, forever was seeking something beyond. He became interested in Jansenism. It was a strange offshoot of Catholicism, outwardly loyal to Rome, yet inwardly ever at warfare with her tenets. Port Royal, the headquarters of this once important and influential set, was the center of quite a vogue. Pascal's sister found a spiritual home there. To this spiritual refuge came Pascal, the disillusioned scientist. He never wholly renounced his old standing in the public community, yet he was in a very real sense a son of Port Royal, and did it many a service through the medium and power of his pen. It was not a strange alliance, this one between the genius of science and the lover of meditation, for the Jansenist doctrine of efficacious grace, decreed and foreknown from all eternity, fitted into the strictly geometric mind of Pascal. But, as his biographer says, "He was a genius and no saint; a genius attempting sainthood." Applying the same passion to acquire sainthood as he had applied to his scientific interests, the very act seemed to defeat its own purpose. He never reached the tranquility which he sought, and which comes only with the death of passion.

Pascal's great *Apology for Christianity* is what gives him a place in the history of men. The Edition de Port Royal appeared in 1670, and was reprinted during two hundred years. Many beautiful passages—the "Pensées"—have become classic in learned circles, but much of the so-called logic is worthless today. For instance, how does this sound to a man trained in the modern biblical field? "How I hate the doubters of miracles. The church is without proof if they are right."

There is much beauty and penetration in many of these wonderful "Pensées" which he seemed to coin from his gifted mind, like gold from a mint. "The heart hath its reasons that reason does not know." "The delicious and criminal commerce of the world." Such beauty and power of expression indicate that beneath the scientist and the scholar and the striving saint slept a poet who once in a while wakened and pushed himself up and outward to the help of all the others who seemed more important to Pascal. It is too bad the poet had not more opportunity. Yet all went to make Pascal the man he was—a restless genius.

This remarkable book is beautifully written and thorough in its appraisal of this unique character. Altogether it is a high-grade piece of work. Ample notes provide for further reading and interest for those who seek it.

George F. Finnie.

The Gist of Philosophy: A Brief History of the Philosophies of the World. Louis Aaron Reitmeister. New York: Barrows Mussey. 1936. Pp. 256. $2.50.

This is a beautifully printed book. Its type, spacing and wide margins make the reading-matter attractive to the eye. The reading-matter stimulates the imagination. The style is what may be expected of the author of *If To-Morrow Comes*

and of *Paradise Found*. The gist of philosophy is given in a brief "Introductory Note" of about six pages, elaborated in the "Summary" of about seventy-two pages. The gist is illustrated by a brief review of "Oriental Philosophy," fourteen pages; of "Greek and Roman Philosophy," forty-two pages; of "The Patristic Period," five pages; of "The Scholastic Period," eighteen pages; of "the Modern Period," eighty pages.

The subtitle informs the reader that it is a brief review. How brief it is may be inferred from the mention of fifty-eight representatives selected from Greek and Roman philosophy; four from the Patristic Period; twenty-seven from the Scholastic Period; sixty-six from the Modern Period. Many names are probably unfamiliar to those who have read widely, but mention of them excites curiosity. To satisfy this curiosity, the author gives a list of references for further study. A minute index helps quickly to find the author's estimate of the thinker named.

The author states that "the greater purpose of this book is to offer at least the rudiments of philosophy itself to foster self-expression and original thought." The book is a panoramic survey of the history of philosophy, somewhat as its author conceives philosophy itself to be. "Philosophy lifts one to a height from which he can view this panorama, the world, its life, its infinite and numberless relationships of one thing to another, as no other study can." This book lifts one as if in an airplane and carries him swiftly in a round-the-world journey. He travels so fast and so near the ground that the pilot in pointing out places familiar to himself, forgets that the passenger will have difficulty in locating hamlet, village, town, and city; that he will think a wide valley to be a meadow, a high mountain to be a hill. The passenger, however, will enjoy the ride; become interested in the scenery; and determine in more leisurely manner to traverse the route taken by airplane. In this way he will remember the journey with pleasure and gratitude, for he has in a two-hour ride covered nearly three thousand years with an entertaining and skilful pilot.

MILTON G. EVANS.

AFTER PENTECOST. MacKinley Helm, Th. D. (Harvard), Lecturer on the New Testament, Harvard University. New York: Harper and Brothers. 1936. Pp. xi, 335. $2.50.

RARELY do I find myself attracted by the blurbs which publishers place on the jackets of their books. Generally their enthusiasm is in the inverse ratio to the value of the book in question. I must make an exception. Doctor Helm's volume is rightly styled "A brilliant and uncommonly impartial history of the development of the major Christian ideas and institutions during the formative years of the Church." Only seldom have I been so much impressed by a book. The adjective "impartial" should not imply that he has simply reported "the current critical conventions." Not infrequently he has dissented from views widely held, generally it seems to me with abundant justification, but always with balance and discretion.

He is a cheerful and consistent eschatologist; by this I do not mean that he himself thinks the world is going to end on the morrow, but that he thinks that Jesus thought so, and that this view remained one of the most important elements of early Christian thinking for many years. Personally, I agree with Doctor Helm, and entirely share his skepticism of the permanent value of the "rather desperate efforts to create a modern gospel stripped of archaic eschatology and furnished with the fragmentary habiliments of the mystical Q." Furthermore, he

shows constantly a wholesome dislike of the tendency to represent the writers of our Gospels as adepts in the use of scissors and paste. They were authors, not editorial robots. As soon as that is admitted, even Q, so long the darling of alphabetically-minded critics, joins L and M in the outer darkness. And he promises to preach the funeral sermon in another book to appear in the near future.

In the course of his chapter on Apostolic Teaching about Jesus he provides an instructive discussion of Christology; his treatment of the sacraments—since he is an Episcopalian, Nonconformist readers will excuse the term—is admirable and worthy of the most careful study. Personally, I cannot agree with the early dates he is inclined to give to several of the New Testament writings—especially the Synoptic gospels and Acts—but I heartily approve his unwillingness to use as criteria for dating other writings materials which themselves are of uncertain date. Those who have attempted the singularly elusive problem of early church organization—the relation of bishop to presbyter, the rise of a distinctively clerical order, and the like—will appreciate this conscientious study, and will learn from it.

Altogether it is a mighty fine book and will, I hope, have a wide circulation.

MORTON S. ENSLIN.

THE DESERT FATHERS. Translations from the Latin with an Introduction. Helen Waddell. New York: Henry Holt and Company. 1936. Pp. xi, 297. $2.50.

TOO LONG the crazed figure of Simon Stylites has stood as the representative of the men and women who renounced civilization and sought peace in the Desert. The Desert did breed fanaticism and frenzy and fear. But it also bred heroic gentleness. Miss Waddell has selected ten of the narratives assembled by Rosweyde in the seventeenth century in his enormous volume, *Vitae Patrum,* and which represent "that part of the Desert teaching most alien and most sovereign in a world that has fallen to the ancient anarchs of cruelty and pride."

MORTON S. ENSLIN.

IN THE STEPS OF THE MASTER. H. V. Morton. New York: Dodd, Mead and Company. 1935. Pp. xii, 448. $3.00.

IN THE STEPS OF ST. PAUL. H. V. Morton. New York: Dodd, Mead and Company. 1936. Pp. xi, 499. $2.50.

THESE two volumes are quite different from the run-of-the-mill travel books. Not only do they describe the lands and places which are endeared to us through their association with Jesus and Paul, but they attempt to express the thoughts and experiences which come the way of a man as he travels through this region with the New Testament in his hands and common sense in his heart. Although the author is not a New Testament scholar, in the narrow sense of that most abused term, he has a wide and essentially sound knowledge of the early days which he has used to excellent purpose. Excellent illustrations enhance the value of the volumes.

MORTON S. ENSLIN.

COOPERATIVE LIFE AND BUSINESS. Harriet Bunn and Ethel Mabie Falk. New York: Grosset and Dunlap. 1936. Pp. ix, 148. $1.00.

CONSUMERS' COOPERATIVES. The Reference Shelf. Volume II, Number 2. Julia E. Johnsen, Compiler; general discussion by J. V. Garland and Charles F. Phillips. New York: The H. W. Wilson Company. 1936. Pp. 297. 90 cents.

BROTHERHOOD ECONOMICS. Toyohiko Kagawa. New York: Harper and Brothers. 1936. Pp. xi, 207. $1.50.

DEMOCRACY IN DENMARK. Josephine Goldmark and A. H. Hollman. Washington: The National Home Library Foundation. 1936. Pp. Part I, x, 187; Part II, ix, 158. 25 cents.

SWEDEN THE MIDDLE WAY. Marquis W. Childs. New Haven: Yale University Press. 1936. Pp. xvi, 171. $2.50.

THE DECLINE AND RISE OF THE CONSUMER. Horace M. Kallen. New York: D. Appleton-Century Company. 1936. Pp. xx, 484. $2.75.

THESE books represent a few of the most recent publications dealing with the Co-operative Movement both in America and abroad. They all tell the story of the movement and set forth the principles of Cooperation which have come largely from the original "Rochdale Pioneers": (1) Democracy of control, each member shall have one vote regardless of the amount invested; (2) All goods shall be sold at market prices; (3) All products shall be sold for cash; (4) Surplus savings, the difference between the cost of production and the selling price (profit in our present system), shall be returned to the consumer in proportion to his purchases; (5) Unlimited and voluntary membership, all are welcomed for all are consumers, but each must join voluntarily, for cooperation can never be accomplished successfully except on this basis.

By practical demonstrations it is shown how this movement which was started in 1844 in Toad Lane, Rochdale, England, by twenty-eight poor weavers has grown until today there are Cooperative Societies in forty-two countries of the world with a membership comprised of over one hundred million families. It is an evolutionary movement which has progressed by proving its superiority to our capitalistic economy in supplying the fundamental needs of men and women in a more economical, efficient, and, above all, a finer ethical manner.

Cooperative Life and Business is characterized by a delightful simplicity, and abounds in both written and photographic illustrations. It is a most excellent book for the beginner who desires to acquaint himself with the history, progress, various aspects, short-comings and advantages of the Cooperative Movement as it is making itself felt in the life and business of the present-day world.

Consumers' Cooperatives is an excellent handbook for the debater, for in it the fundamental issues of the movement are set forth, and the negative and positive arguments are reproduced both in outline and complete form. A very full bibliography, many statistics, and much quotable material from various sources, which will greatly aid the public speaker, are found in the book.

Kagawa's *Brotherhood Economics* is especially important for those who view Cooperatives as an unusual opportunity for the church to lead in establishing an economic system compatible with the ethics of Christianity. The author in seeking "a new way for the reconstruction of society, which neither materialistic communism nor political socialism has accomplished and which is beyond the power of creedal Christianity," points out that the Cooperative Movement with its working theories of non-exploitation and brotherhood based upon man's awakened religious consciousness is such a way. Especially well done are the chapters which respectively point out the fallacy of materialistic economics, "brotherhood love in action" in the different types of cooperatives, and a practical method for securing world peace along the lines of Christian cooperation.

Democracy in Denmark is really two books in a single volume. The first is "Democracy in Action" by Josephine Goldmark, in which the author demonstrates the possibilities of social control in providing the basic securities of modern civilized life while still maintaining freedom of action as has been accomplished through Co-operatives in Denmark. The second part, "The Folk High School" by A. H. Hollman, deals with the origin, evolution, organization and methods of instruction in the popular schools of adult education founded by Bishop Grundtvig. Please note that this excellent book of over three hundred fifty pages, cloth bound, sells for only twenty-five cents.

Sweden the Middle Way and *The Decline and Rise of the Consumer* are two books which, while not received for review by this Quarterly, should not be omitted from a discussion of recent books on Cooperatives. The former deals with the beginnings and accomplishments of the movement in Sweden and shows how a "good cooperator" in that country may live and have all of his economic needs supplied by a "system based upon production for use rather than for profit." The latter book is the finest statement of the philosophy of the movement, which shows by a history of the consumer that men, while they are forced by necessity to produce, are fundamentally consumers, and while they are competitive, are essentially cooperative.

CHARLES E. BATTEN.

THE OLD TESTAMENT: ITS MAKING AND MEANING. H. Wheeler Robinson. Nashville: The Cokesbury Press. 1937. Pp. 247. $2.00.

THIS small volume is what the title suggests, a presentation of the making and the meaning of the Old Testament. In fact it is an introduction to the Old Testament Literature, which never neglects the religious values. The author is a well-known Old Testament scholar, and is Principal of Regent's Park College, the Baptist Theological Seminary, now situated in Oxford, England.

The book is scholarly, yet delightfully conservative, and of it, it might in general be said, "this is what Oxford said fifty years ago." Hence it is that which every Bible-loving Christian should know today. I. G. MATTHEWS.

WILLEM SEWEL OF AMSTERDAM, 1653-1720, the first Quaker Historian of Quakerism. William I. Hull, Ph. D., F. R. Hist. S. Swarthmore College, Swarthmore, Pa. 1935. Pp. 225. $3.00.

THE first comprehensive history of the Quakers, and still the classic, was written by Willem Sewel in Amsterdam in 1717. His massive volumes remain the library for sources of the early history of the Friends in Holland, England and America. Nothing seems to have escaped the notice of this gatherer of facts concerning the beloved society of which he was a member, and few authors could tell a story with greater human interest. It is from him we learn the story of the rise of mysticism on the Continent, its influence upon the English Reformation and the origin of the Quakers, with its spread to America and the new developments in that land under George Keith by which many of the Quakers again became Baptists.

Willem Sewel was of English heritage, his grandfather, of the same name, having gone to Holland as a Brownist in the early days of the exile. His father bore the Dutch name of Zeewel, married a woman of mixed Dutch and Flemish descent, was a member of the Mennonite congregation and about 1657 became a Quaker. Thus Willem not only had personal experience with the birth of this

movement but also had personal relationships through his own family with the English members. He visited the land of his fathers in 1668-1669 and there met certain English Quakers who remained his friends throughout life. Though he never studied in England he nevertheless translated his own Dutch edition of his history into English, the book appearing in print in 1722.

Doctor Hull has given in this monograph not only a biography but also a history. With his wide knowledge of his subject he gives his readers an insight into the life of the time and a glimpse into the correspondence of the older historian which casts light on the characters and qualities of some of the founders of the sect. We learn from Sewel himself that George Fox "was not a rapid writer" and that "he was still less a good speller." Indeed, he himself had "even written for him." But William Penn even among his contemporaries was ever held in high esteem for his nobility and his learning.

R. E. E. Harkness.

The Rebirth of a Nation: Zionism in History and Prophecy. Jacob Gartenhaus. Nashville: Broadman Press. 1936. Pp. 131. Cloth, 75 cents; paper, 40 cents.

The author was trained for the rabbinate and later became a Christian and at the present is a missionary to the Jews in the South, under the auspices of the Southern Baptist Convention.

Naturally he is familiar with and much interested in the Old Testament. He believes in the literal interpretation of Old Testament prophecies, selects those that are the most suitable for his purpose and finds them fulfilled in the present movement of Zionism. In chapter one, Israel Among the Nations, pages 17-30, and chapter two, God's Covenant with Israel, pages 31-55, he presents a brief summary of this, his understanding of prophecy. But the author knows there are follies close at hand for this sort of interpretation. So he cautions, "The spiritual meaning may be partially hidden from our view, but let us hold fast the solid foundation and not be carried away by our imagination into vague and fanciful speculations and applications. . ." (51, 52). Why not accept a less fanciful method of interpretation?

The closing chapters of the book, pages 56-131, deal with the rise and interpretation of Zionism. This is an excellent picture of the actual situation, packed full of information in a very readable form. Because of lack of background and also by interpreting the local as universal, it is probable that the presentation of progress in the land is too rosy. One wonders if by cross-breeding within eight years the annual egg production per hen has risen from eighty to two hundred and fifty, and surely the cross-breeding of the native cow with the Dutch strain has taken longer than six weeks to raise the annual yield of milk from two thousand liters to thirty-five hundred and more (p. 96). It is a good book and wonderfully cheap.

I. G. Matthews.

Revelation and God: An Introduction to Christian Doctrine. Walter Thomas Conner, Professor of Systematic Theology, Southwestern Baptist Theological Seminary. Nashville: Broadman Press. 1936. Pp. 354. $2.50.

This volume contains the same "fundamental ideas" as the author's earlier book, *A System of Christian Doctrine*. The advantage of an additional dozen years of teaching has not resulted in revision except in the direction of "enlargement, clarification and rearrangement."

The first five chapters discuss the doctrine of Revelation, which came "to a finality in Jesus Christ." The New Testament is declared to be "the final revelation of God to men so far as the literary record is concerned." The remainder of the book is concerned with the doctrine of God. A separate chapter is devoted to each person of the trinity, and the final one to a discussion of "The Triune Nature of God."

The book is not difficult to read, as its statements are clear and interesting. Its point of view is conservative. Since it is designed for use as a text-book, it is not strange that it should be somewhat dogmatic in tone. It is evidently the work of a competent scholar, set for the defense of what he believes to be the gospel rather than to make an impartial study of all the facts regardless of where they lead.

RITTENHOUSE NEISSER.

ADVENTURE FOR HAPPINESS. S. Parkes Cadman. New York: The Macmillan Company. 1935. Pp. 312. $1.90.

WHO better than the author of this volume could issue a call for troubled souls to set out to discover true happiness? His rich natural endowment, trained mind and heart and wide experience fitted him to direct the way to this desirable goal. To him happiness has its home in the mind where it must be lodged through "sagacious as well as strenuous effort." It does not depend upon externals, although these may have much to do with determining its measure.

After using the first three chapters to clear the way for his main purpose by discussing the possibilities, interpretations and cross currents of happiness, the author devotes the next three to the consideration of those physical and environmental factors to which happiness is vitally related—civil government, health and employment. Chapter VII is occupied with a frank and sensible discussion of happiness and the love emotion, and furnishes a background for the next two, which consider the relation of happiness to domestic life and friendship.

As might well be expected from the author of *Imagination and Religion,* the chapter on "Happiness and Imagination" is outstanding in its strength and beauty. Not far behind are the three growing from it, which have to do with music, literature and art. In the final two chapters the adventure for happiness is carried into areas which it should find friendly—those of Social Service and Religion; but even here wrong attitudes and persistent errors choke joy so that it becomes unfruitful. To offset these, God the Father is exalted as "the last and highest value," without faith in whom "social service lacks stability and religion degenerates into formalism."

The ink was scarcely dry upon his manuscript when Doctor Cadman was called to lay aside his pen and adventure still further, this time for eternal happiness. No richer bequest could there be from him, no more fitting memorial to him, than this volume, dedicated to the high purpose of pointing the way to real and lasting happiness.

RITTENHOUSE NEISSER.

THE CHRISTIAN ANSWER TO THE PROBLEM OF EVIL. J. S. Whale. New York: The Abingdon Press. 1936. Pp. 96. $1.00.

IN this small and inexpensive book is an excellent discussion of the practical attitude toward the problem of evil. It is very similar to that of *Why Do Men Suffer?* by Leslie Weatherhead.

There are, says the author, three points of departure; three presuppositions. They are, first, the Absolute Sovereignty of God; second, the Loving, Good and Holy Character of God; and, third, the indubitable reality of evil in God's world. Each of these has given rise to a classic answer that tends to emphasize one presupposition to the virtual exclusion of the other two. None of these three answers can be accepted.

"Belief in God creates our problem" (p. 54) and the Christian answer must rise from this belief. "It has always proved vain to look for an adequate solution to this problem along purely intellectual lines." (p. 13, see also p. 52.) "The real issue of life can be solved only in terms of life's experience and not of any intellectual theory." (p. 53.) "It is difficult to see how anyone can deny that Jesus Christ Himself accepted a dualism of some kind as a fact of religious experience. Jesus never worked out any formal theory about evil in God's universe; for Him evil was not a conundrum for the intellect but a task for the will." (p. 26.)

The author's position may, perhaps, he summed up in his own words (pp. 36, 37): "Since this is an evolutionary world, it is certainly not the best possible world if by 'best possible' is meant 'most pleasant,' or 'most comfortable.' Its *raison d'être* is moral progress rather than unalloyed happiness. The universe as moral aims at the highest good, and though this includes happiness it is not to be equated with it."

ROBERT E. KEIGHTON.

PORPHYRY'S WORK AGAINST THE CHRISTIANS: AN INTERPRETATION. Amos Berry Hulen. Scottdale, Pa.: The Mennonite Press. Pp. 55.

IN order to understand the origin, development and message of early Christianity we must know the religious order, culture and civilization of those peoples among whom it was taught, met with opposition and later found favor. It might well be said, paraphrasing another, he knows not Christianity who only Christianity knows.

The new religion had its birth with the establishment of the Empire. That is significant. Was this a mere incidence or was there an essential relationship? Nor was Christianity punished until the empire began to crumble, when the Christians were charged with the crime of neglecting the gods and thus drawing down their wrath upon the ancient world.

It is in such facts that Doctor Hulen, in this his doctor's dissertation at Yale, finds explanations for the opposition of such critics as Porphyry whose treatise appeared in the second part of the third century. Only about one-sixth of his writings survive, but from the replies of the Christians may be gathered not only a knowledge of his attacks, but also a conception of their effectiveness. His chief criticism relates to the Christian philosophy and to the inconsistencies of both the Old and New Testaments. There was no insight to understand that Christianity was the expression of a new age of racial equality and personal worth.

R. E. E. HARKNESS.

ON GROWING OLD GRACEFULLY. Charles Courtenay. New York: The Macmillan Company. 1936. Pp. x, 235. $2.00.

MR. COURTENAY has written a delightful book, full of maxims which would prove helpful to those who are old, or think they are old. It is the feeling of the

reviewer that this book will prove of little interest to those under fifty. At least one reader felt as if he needed to requote Edna St. Vincent Millay's lines beginning, "I burn my candle," as an antidote during the reading of this volume.

To the reader who is looking for some new and startling remedy, which, if taken according to directions, will cure all the ills of old age, this book will prove disappointing. It will, however, be helpful to that older reader who needs his courage strengthened by the repetition of truths commonly accepted.

The author is orthodox in his religious beliefs, but stresses the mystical rather than the creedal approach to religion. The religion which he suggests as necessary for one who would grow old gracefully has in its creed two points: belief in a Father God and in a Saviour Christ. Judging by the optimistic attitude of the author, this religion has been, to him, at least, a source of comfort, courage, and joy.

This book is delightfully written, in lucid and interesting style. That a man eighty-seven years of age could write so beautifully is a source of astonishment to the young reader. The cultural background of this retired clergyman causes one to wonder if President Hutchison is not correct in his assertion that we need a renaissance of the classical training of yesterday.

JOHN W. THOMAS.

THE PURPOSE OF GOD. W. R. Matthews, Dean of St. Paul's, Fellow of King's College, London. New York: Charles Scribner's Sons. 1936. Pp. 182. $2.00.

THE present Dean of St. Paul's is possessed of one of the ablest philosophical minds in Britain. We are already greatly indebted to him for two fine contributions to the Christian philosophy of theism: *God in Christian Thought and Experience* and *God and This Troubled World*. And now comes this restatement of the teleological argument, written with the freshness and penetration that has characterized his previous works.

Beginning with a general statement of the argument and a reference to the impingement of modern thought, the author indicates the relation of the argument from design to the other so-called proofs for the existence of God. This is followed by a review of the classical formulations in the history of philosophy, showing how intrinsic it is to any view of the universe as an intelligible cosmos.

The main objections to the argument for purpose are made the subject for an important chapter. Of special interest is the discussion of emergent evolution as inadequate if it be offered as an alternative to theism. Doubtless the criticism is directed against the theory as it appears in Prof. S. Alexander's *Space, Time and Deity*, but could not apply to Prof. C. Lloyd Morgan's *Life, Mind and Spirit*, for the latter scholar finds the activity of the Divine Spirit operating immanently throughout the whole emergent process.

It is the conviction of Christian theology, as the Dean points out, that the universe is a stage on which the purpose of God is being acted. Sometimes the forces of evil are so vigorous that it almost appears as though God would be frustrated. But Christian faith sees in the perspective of history the working of his purposes. It is wholly within its rights in considering the purpose of God as a realm of ends, as James Ward described it, or, better still, as the kingdom of God as Jesus depicted it. This is certainly a book that brings a message of hope and courage in the midst of a world distraught by suffering and confusion.

A. STEWART WOODBURNE.

A Faith for Today. Harris Franklin Rall. New York: The Abingdon Press. 1936. Pp. 284. $2.00.

Professor Rall is the professor of systematic theology in the Garrett Biblical Institute on the campus of Northwestern University. He writes as an interpreter of Christian faith out of a wealth of experience as a teacher and a scholar. Few men possess the fine gift that he has of writing profound truth in the simple language that plain men can understand and appreciate. This is the book which many ministers have wanted as a basis for discussion groups in their churches. It lifts Christian truth out of the realm of the dialectic and the traditional, and relates it to modern interests and insights.

A Faith for Today covers in its range all of the great affirmation of the Christian faith, such as faith in God, the belief in human freedom, the need and way of salvation, the worth of the Bible, the necessity of the church, faith in life eternal, and the relevancy of Christianity to social needs. The book also presents discussions of some of the more vexing problems of the modern Christian, including the challenge of secularism to religion, the relation of science to faith, the problem of miracle, the fact of evil, and the relation of prayer to faith. The discussions are all of them in a fine temper, and conclude on a positive note. Professor Rall is always concerned with the practical issues of the Christian way of living, and views faith from that standpoint, rather than as an academic theologian. Incidentally he has enriched the book greatly with appropriate human incidents and poetical quotations.

A. Stewart Woodburne.

Christianity—and Our World. John Bennett. New York. Association Press. 1936. Pp. ix, 70. 50 cents.

Set forth in these four compact chapters is a profound presentation of the fundamentals of Christianity and their relation to "our world." In the first chapter Professor Bennett discusses the genesis and rise of secularism in the world today and effectively presents his interpretation of the meaning of Christianity in what he calls "a modern creed." In the task of seeking to grasp the true meaning of Christianity this creed is a solid and inspiring statement.

Within the fifteen pages of the second chapter is the penetrating and challenging analysis which assures us of the necessary existence of morality and points to the specifically Christian morals which must be added to the four "general moral principles." This chapter should not only reaffirm our belief in the moral ideal, but should confirm us in the conviction that this ideal is attainable. The next chapter is concerned with the existing circumstances within capitalism which stand in opposition to the Christian way. The relevance of Christianity is to be seen, as the author suggests, from the fact that it is an "interpretation of life . . . by which all economic programs must be tested."

Chapter four indicates the possibility of the rise of nationalistic tendencies in America and then suggests the Christian answer to this trend. In conclusion comes an analysis of reasons for the belief that the Church is still vital and of the contributions which the church can make toward defeating nationalism.

As the first of the series of books to be known as the "Hazen Books on Religion," this volume is worthy of much praise. If the forthcoming volumes are as provocative as this one in their presentation of the place of Christianity in the world today, no student of religion can afford to be without these books as guides to effective Christian discipleship for "our world."

Ronald V. Wells.

THE GREAT EVANGEL. Lynn Harold Hough. Nashville: Cokesbury Press. 1936. Pp. 167. $1.50.

THE particular approach made by Doctor Hough in this series of addresses is especially happy and appropriate. The series was delivered at Emory University as the Sam P. Jones Lectures. As always there is a wealth of literary and historical material woven into the treatment of the subjects. They are always interesting, which, after all, is no mean accomplishment in a field which has been worked over so many times.

After a fine introduction under the title "The Approaches to the City of God," the author deals with the evangel of Jesus in four different directions—toward the mind, the conscience, the heart and the whole life. Especially well done is the address on "The Evangel Which Convinces the Mind." There is a timely word here regarding the impact of the emotional urge of religion upon the mind. The reviewer believes this is the best part of the book.

Usually a Cokesbury book is beyond reproach, but on page 83 a famous contemporary play is presented to the eye as "*Morning* Becomes Electra," an error which even the most unsophisticated will notice and pardon. The book is a valuable addition to the field of contemporary preaching.

GEORGE F. FINNIE.

CONCERNING THE MINISTRY. John Oman. New York: Harper and Brothers. 1937. Pp. 180. $2.25.

EVERY well-read minister knows the author, having been enriched and inspired by *Grace and Personality, Vision and Authority, The Natural and the Supernatural,* etc. This book is different in that it is pitched to the colloquial and familiar; the author is visiting with his fellow ministers, likely younger ministers, about the thousand and one practical matters which are of mutual concern. One cannot review such a volume any more than he can "review" a fountain playing in the sun; all one can do is to counsel either a drink or a bath. Either will be rewarding as these waters are drawn from wells wise and deep.

Twenty-two chapters deal with such matters as "A Prophet to the People," "A Ministry of Reconciliation," "Fixed Conviction and Unchanging Truth," "Fervor and Its Substitutes," "Literature and History," "The Ministry of the Word"—the more we read the more we commend the bath.

W. R. MCNUTT.

SOCIAL DOCTRINES OF THE CATHOLIC CHURCH. Robert G. Brehmer, Jr., with a Preface by the Reverend James M. Gillis, Editor of the *Catholic World.* New York: G. P. Putnam's Sons. 1936. Pp. 141. $2.00.

IT is a matter of moment that a non-Catholic scholar has been able to produce a work outlining the teachings of the Catholic Church in matters of social ethics, and in such fashion as to win the approval of Catholic scholarship. It affords a very good guide within brief compass to Christian Ethics from the Catholic viewpoint. It is written with a degree of objectivity that is commendable. The author states in simple and clear phraseology the Church's position without either commendation or criticism.

The discussion opens with two chapters that are foundational. They contain the doctrines of natural law, and of rights and duties. As one might expect, quotations from Thomas Aquinas abound in these references. Then follow the examina-

tions of social issues beginning with marriage, birth control, companionate marriage and divorce. Here the Church's doctrine of the sacramental character of marriage and its indissoluble character are basic. Next, the author discusses the Church's positions on various political and economic issues. These are in agreement with the encyclical pronouncements of Pope Leo XIII. The cooperative movement is approved in general as offering a remedy for the evils of modern capitalism.

Doctor Brehmer is to be congratulated on the clearness with which he has set forth the ethical teachings of the Catholic Church.

A. Stewart Woodburne.

The If's and Ought's of Ethics: A Preface to Moral Philosophy. Cecil De Boer. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company. 1936. Pp. xv, 379. $2.50.

Few ministers read philosophy easily. At least one reviewer views suspiciously any attempt to make the subject popular; not because he believes that it should always be like the minister whose parishioner said she liked him "because on six days of the week he was invisible and on the seventh, incomprehensible," but because he has read so much of this material that is not "popular" but puerile. Hence, a book of mediocre format and "jacketed" as "a hard-headed, closely reasoned, adventurous book, one which will do much to restore mental equilibrium on problems like freedom, economic justice, and sex morality" will have several hurdles to clear before it crosses the tape a winner.

The author seems to cover very familiar ground and to make very few discoveries. Moreover, he takes quite a lot of space to do so. The author discusses the meanings and relations of positive and ideal morality and their connection with metaphysical principles, or the philosophy of life involved in an ethic. Are the "ought's and if's" of morality based upon an intrinsic, objective "good" or are they merely the recorded opinions of those who have observed the best rules of conduct toward previously judged desirable ends and values?

This book may be read by students of the subject, but will scarcely become a *vade mecum* for the pastor.

Robert E. Keighton.

Reluctant Soil. George Stewart. Caldwell, Idaho: The Caxton Printers, Ltd. 1936. Pp. 363. $2.50.

Reluctant Soil is a story of a woman's struggle for life on the soil of Idaho. Widowed early and with two small children to rear, Jane Sanderson determines to win for herself and especially for the children something better than a mere existence. The idea of sharing the love and care of the children with another made the thought of a second marriage distasteful. So she set to work to save and to slave for a home on the land.

One must admire Jane for her perseverance and grim determination in the face of the great difficulties she encountered. To live in a neighborhood with great variety of personality, to hold a spirit of tolerance for the weakness and nastiness of some characters, to make friends of the best and keep them through the years, to gain the affection of all the children and young folks in the community, demands character and personality of the first order. Jane finds comfort in times of stress in the dignified and uplifting Scriptures of the Psalms.

Mr. Stewart still seems to be questioning as to the value of pain and struggle,

and the relation between pain and God. While Jane does not discuss it with her doctor, she knows that there is real value, and closes her eyes in the last long sleep with the words which had been the moving incentives of her life—God—Mary—and—Daniel—on her lips.

HELEN WOODBURNE.

THE TENEMENTS OF CHICAGO. Edith Abbott. University of Chicago Press. 1936. Pp. 505. $5.00.

THIS is a dismal picture of the tenement regions of the great city of the West. In some sections people are living in old frame structures erected in the pioneer days of a hundred years ago. In most cases none of the present-day conveniences is provided. There are no bathrooms and no plumbing of any sort. People sleep in "windowless rooms, in cellars and basements, in attics and in rooms many times illegally overcrowded." These are the breeding spots of disease, of juvenile delinquency and of crime. Though this has been abundantly proved yet it is impossible to find a remedy for the situation.

The survey was made by the School of Social Service Administration of the University of Chicago and was begun as long ago as 1908 though interrupted by the War. Though facts have been presented many times to proper authorities yet the "new tenement-house law" has not been enforced and it has become an accepted formula that any effort to enforce it would be bad politics.

It is Miss Abbott's belief that there is no hope of a renovation through private means. Such would be too costly, with rentals beyond the reach of the wage-earner. Public slum clearance and rebuilding is necessary, requiring federal funds for a far-reaching program of new housing.

The study is thoroughgoing and scientific with statements supported by graphs and pictures of actual conditions as they exist throughout the city. The book stands not only as a revelation of impossible situations in this second largest city of America, but also as a condemnation of the suffering, destitution and corruption of many of the cities of a land proud of its wealth, power and enlightenment."

R. E. E. HARKNESS.

HERITAGE OF BEAUTY. Daniel Johnson Fleming. New York: Friendship Press. 1937. Pp. 95 with 45 photographs. $1.50.

WHEN Christianity moves into new lands and new peoples are won to its faith, there is a tendency for it to appear in strange and foreign garbs. The earliest places of worship are likely to be poor imitations of those in the lands from which missionaries have come. Before long, however, the influence of indigenous cultures begins to be felt in architecture, hymnology, theology and other areas. Professor Fleming has brought together in this attractive volume a series of pictorial studies illustrating the influence of indigenous cultures on the Christian architecture of Asia and Africa. The book is informing of the encouraging progress being made on the mission fields, and should be a source of suggestiveness and inspiration to Christian nationals in other lands who are seeking to make a home for their faith among their own people. The book is deserving of a wide circulation especially in lands where Christianity is in its youth.

A. STEWART WOODBURNE.

THE CASE FOR MIRACLE. Clement F. Rogers, Professor Emeritus of Pastoral Theology, King's College, University of London. London: Society for Promoting Christian Knowledge. 1936. Pp. 134. 2s.

PROFESSOR ROGERS brings into a single volume four short books on the problem of miracle with special reference to the resurrection and birth of Jesus. In discussing the possibility of miracles, he deals with varying conceptions as to the meaning of miracle, and accepts this definition: "an event in physical nature which makes unmistakably plain the presence and direct action of God working for a moral end." Miracles are not contra-natural, but the working of higher laws. On that basis he examines the evidence for the resurrection of Christ, and for the virgin birth, and reaches his own conclusion that the evidence is sufficient. He rejects "counter theories" on the ground that they contradict one another. He is careful to add that acceptance is not based on argument alone but a conviction born of faith. He makes a pretty fair case for acceptance on the basis of his definition. One is rather surprised at the absence of reference to several outstanding scholars whose works on this subject are well known, such as George A. Gordon, A. G. Hogg, J. Wendland, F. R. Tennant and C. J. Wright. This book leaves much to be desired in a thorough treatment of the whole subject.

A. STEWART WOODBURNE.

THE REBIRTH OF A NATION. Jacob Gartenhaus. Nashville: The Broadman Press. 1936. Pp. 131. 75 cents.

DOCTOR GARTENHAUS, educated for the Jewish rabbinate, later became a Christian and graduated from the Southern Baptist Theological Seminary of Louisville, Kentucky. For fifteen years he has been a missionary to the Jews of the South under the auspices of the Southern Baptist Convention.

Reviewing the almost fanatical love of the Jew for his ancient land, the author gives the history of the Zionist movement from its rise in the latter part of the nineteenth century, strengthened by the capture of Jerusalem by the English in the Great War and the Balfour Declaration in 1917. The tremendous advance made in these less than twenty years is set forth in statistical tables. In 1918 there were 56,000 Jews in Palestine; today there are over 400,000. Haifa, which a few years ago was but a village on the coast, has now a population of some 100,000, with a harbor which cost $50,000,000 to build and from which there are shipped millions of dollars' worth of goods.

In addition to this material wealth Palestine has today great educational institutions, hospitals, hotels, theaters, temples and churches. Though peace may not yet have come in its fulness yet steadily the races are learning to live together in harmony and cooperation.

All this is a sign to the author that the prophecies of Scripture "are to be fulfilled literally, and that Palestine is to become again the home of the Jews, according to the decrees of Almighty God."

R. E. E. HARKNESS.

LEE CHUNG, A SON OF CATHAY. Alice P. Evans. Philadelphia: The Judson Press. 1936. Pp. 174. $1.00.

THIS is a simply told story of a Chinese lad brought to America by his uncle, who takes him into his business. Lee makes friends with American-born Chinese young folks, and attends the Christian Mission Church, where he is half converted. In

loyalty to his uncle's advice and wish, he makes no profession of religion, and, as time goes by, he finds himself in serious difficulty because he has not followed the dictates of his conscience. Then he gives his allegiance to the Christian God, and later returns to China to give his life to the preaching of the Gospel of Christ to his own people. It is an interesting tale containing many attractive pictures of Chinese life both in China and America.

HELEN WOODBURNE.

PASTOR AND PEOPLE. O. C. S. Wallace. Nashville: Broadman Press. 1936. Pp. 128. $1.25.

FEW men have lived more radiantly than has Doctor Wallace, choice minister of the old school; as teacher, preacher, pastor, author, and administrator, he has excelled. This book comes out of the riches of his eighty years and justifies the expectations of his best friends. Verily I wish every young minister might make this treasure-house his own heart-treasure, and that every older minister might be warmed by the glow of these pages.

W. R. McNUTT.

THE FUNERAL MESSAGE. Earl Daniels. Nashville: Cokesbury Press. 1937. Pp. 108. $1.00.

OF course, the best possible funeral sermon is no sermon at all; it is no time for preaching. The one object is to make a very bitter hour a little easier for those who sorrow; and the sermon is not the way to do that. At such a time the sermon is an unpardonable intrusion. However, there are ministers who simply must preach, however unseasonable the hour, and there are communities habituated in this sort of crudity—in these states, who may find this little book most helpful. The author makes out a better case than one would think possible.

W. R. McNUTT.

HOME LIFE IN THE BIBLE. Emma Williams Gill. Nashville: Broadman Press. 1936. Pp. 189. $1.25.

THE author is a missionary "to the Baptist women of southeastern Europe," Bucharest, Roumania. The forty short chapters are so many chapel talks beginning with "Marriage," "Wedding Guests," and ending with "The Finished Home." It constitutes a beautiful tribute, beautifully written, to the home-life revealed in the Bible. It is an excellent volume to place in the hands of a young couple about to begin their own home, or for use as a text-book for class use; yes, also to aid the minister who contemplates a series of sermons on making the home.

W. R. McNUTT.

PROGRAM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. John A. Widtsoe. The Department of Education of the Church. 1936. Pp. 283.

"THE purpose of this book is to provide college classes, missionaries and the general reader with a connected survey of the faith and practice of the Church of Jesus Christ of Latter-Day Saints." The materials used in the book are drawn from a course of lectures which were given by the author at the University of Southern California during 1935 and 1936, and are ample for "a three- or five-

hour course throughout the school year." The author is a member of the Council of the Twelve Apostles.

The book may therefore be taken as an authentic pronouncement of the Church's beliefs and practices. As such it is a curious mixture of a scientific approach to religion and absurd medieval superstitions and conceptions. No one could quarrel with the definition of religion that it is a search for truth by which man attains happiness, which is to be found not in the "momentary satisfactions of the appetites" but in achieving "harmony with conditions and things about him" which implies that mastery "must be won first over one's self."

The theology of the book is a curious system of propaganda for the Church. The Bible is accepted literally, but new interpretations appear. Man is a pre-existent being whose coming to earth in the persons of Adam and Eve constituted the Fall. It was all a part of God's plan. Lucifer opposed it. Jesus Christ adopted it and out of man's necessary experience on earth he will be brought back again to his heavenly estate by the work of Jesus. The Christian church lost sight of this plan but Joseph Smith the Prophet called men back again. This is the task of the Church of Jesus Christ of Latter-Day Saints.

R. E. E. Harkness.

Mexico's Attitude in Its International Relations. Jose Angel Ceniceros. Mexico City: Press of the Ministry of Foreign Relations. 1935. Pp. 53.

This little pamphlet contains the address delivered by Licenciado Jose Angel Ceniceros, Under-Secretary of Foreign Relations of Mexico, at the Tenth Seminar on Cultural Relations with Latin America held in the city of Cuernavaea on July 6, 1935. Secretary Ceniceros declared that so far as Mexico was concerned the days of diplomatic ceremonies were over, when ministers of their respective governments exchanged pretty but empty speeches. Henceforth his nation was "governed by a straightforwardness and sincerity in her foreign relations." She desired only a friendly and honest relationship with all other peoples. This friendship was no longer based upon "the interests of persons at the head of a monarchy, or by those of a dynasty, or by political oligarchies, but by the real and actual affinities and needs of each community."

The concluding twenty pages of the pamphlet reprint editorials from many of the leading newspapers of the country, all commenting favorably upon the address of Under-Secretary Ceniceros. The report gives proof of the exceeding great value of the seminars which are held to create and cement good feeling among the neighbor nations.

R. E. E. Harkness.

The Best Loved Poems of the American People. Selected by Hazel Fellerman. Garden City, New York: Garden City Publishing Company. 1936. Pp. xxxv, 670. $1.69.

All who have been interested in the *Queries and Answers* of the Book Review section of the Sunday edition of the *New York Times* will be delighted that its talented editor, Miss Fellerman, has assembled this fine collection of poems. It is quite true as the Introduction says that "Miss Fellerman has long had her finger on the poetry pulse of the nation. Its heart-beats are truly registered in this, her book." The poems are classified into twelve groups. Ministers will find the volume rich in resources on which they may draw. They will be especially grateful

for the group captioned "Faith and Reverence." The publishers are to be commended for making the book available at a price within the range of the poor man's purse.

A. S. Woodburne.

The Adventure of Paul of Tarsus. H. F. B. Mackay. Milwaukee: Morehouse Publishing Company. 1931. Pp. 279. $1.50.

The author is a prominent clergyman in the Anglican Church. His book on Paul is not a biography in the real sense; it is an imaginative reconstruction of the life and movements of this great saint and hero of the faith. Creative imagination takes the known facts, fills in the gaps, and then weaves the whole into a living pattern. The result is that Paul lives again, and is so fascinatingly presented that one can scarcely lay the volume aside before he has read the final sentence. Mr. Mackay reminds the reviewer, in style and achievement, of the way in which Ferrara brings to life the characters who animate the pages of his historical writings. What a book to delight the heart of adventurous youth!

W. R. McNutt.

Five Thousand Useful Words. George E. Pankey and H. J. Sachs. Nashville: Southwestern Company. 1936. Pp. 571. $2.50.

This is an excellent book for pastors and public speakers generally. The five thousand words listed in the volume have been scientifically chosen from more than thirty thousand pages of current history and literature, and are grouped in sections so as to facilitate their study. The book differs from an unabridged dictionary in that it omits the obsolete and colloquial meaning of words, giving only the meanings in general usage. The definitions are brief and simple. Approximately ninety per cent. of the words are illustrated as well as defined. In the back of the book is a special list of words most frequently mispronounced and misspelled. A simplified system of the Webster symbols is used to indicate the pronunciation of all words. Vowels in all accented syllables and in all monosyllables have the proper diacritical marks. The words are alphabetically indexed in a thirty-page section so as to be a ready reference for busy people.

William Russell Pankey.

Zuni Mythology. Ruth Benedict. New York: Columbia University Press. 1935. Two volumes. Pp. xliii, 342; vi, 343. $4.00 each volume.

These two volumes treat chiefly the folk-tales, magical formulæ, present-day practices and beliefs, and cultural backgrounds of the Zuni Indians. A volume on the Zuni ceremonial tales is to follow. Much of these two volumes is, *mutatis mutandis*, common to most primitive peoples. Again and again the reviewer is vividly reminded of the folk-tales of the Siwash, the Kwakiutl and the Tsimshian Indians of British Columbia, Canada, with whom he had more or less definite contact years ago. Nor is it altogether unlike much of the mythology of Arabia, not a little of which lies in the background of Old Testament story and legislation.

The themes of courtship and marriage, in which, at least among the Zunis, the woman is the more aggressive party; the dangers implied therein, the intrigue, the illicit relations; the evil powers possessed by twins; the sympathy for children deserted at birth and for the despised individual; and later happy family reunions, naturally occupy large place in these volumes.

Interwoven with this and part of the life and thought of the Zuni tribes is the part that animals play in their relations one to another and to humans. As amongst most primitive peoples the interplay between the lower animal creation and the higher is all but complete. They easily enter into converse with each other. Solomon's rare gifts as reported in 1 Kings 5:13-15 would astonish no one among the Zunis, and the conversation between the serpent and Eve and the speech of Balaam's ass (Gen. 3:1-5; Num. 22:22-32) would be commonplaces to the Zuni theologians. Animals frequently take the forlorn human under their care and as in ancient lore occasionally act as the foster parents of deserted children (cf. Elijah, 1 Kings 17:6, and the Romulus and Remus story of the classics).

Indeed the whole animal world is intimately integrated with that of the human. Men may be changed into animals with as little difficulty as in the modern "silly symphonies," and *vice versa*. A man becomes a frog I, 126, or an eagle I, 130, 179, or a coyote II, 110, 286; and a woman becomes a butterfly II, 158, or a deer II, 68. They even intermarry and produce a hybrid offspring. A man marries a donkey, I, 236, a mountain lion's sister or a bear II, 283-4, or a woman marries a bear II, 260, 284, a bird I, 166, or a buffalo II, 284, or a serpent I, 167, II, 13, 104. Some such concept must lie behind the Old Testament legislation against bestiality (cf. Exod. 22:19; Lev. 18:23; 20:15, 16; Deut. 27:21). Children born to the Sun, II, 16, 43, 65, 274, which seems an approximation to the "virgin birth" are the ready explanation of peculiar births or of unique personalities. Such relations, strange and repugnant to us, are the common property of many primitives.

Many features of importance cannot here be discussed. Stories of origins, traces of the matriarchate, evidences of totemism, the separable soul, all have parallels among widely divergent groups, some of them strangely familiar to the Old Testament student. Throughout all, the magical and the supernatural are at work. Witches and priests have power through the prayer-meal and the prayer-sticks to work their will. When they fail in their efforts it is because somewhere there is stronger magic. The third volume on ceremonial tales will, no doubt, make even a greater contribution to the religious side of life among these people. Every thoughtful pastor ought to be familiar with some of this material. If it does not produce much sermon material, it will at least provide food for thought.

I. G. Matthews.

The Metaphysical Poets: A Study in Religious Experience. Helen C. White. New York: The Macmillan Company. 1936. Pp. ix, 444. $3.00.

Very rarely does one discover so fine a book of poetical criticism and appreciation as this volume. It provides the happy combination of abundant material, skilful handling, serious and capable author—all presented in readable and available form.

The poets are John Donne, George Herbert, Richard Crashaw, Henry Vaughan and Thomas Traherne. This group of seventeenth-century writers has lately received considerable attention and Doctor White has profited by the researches and mistakes of others. She comes to her task apparently well prepared. Scholarship has been tempered by appreciation, and enthusiasm has been controlled by historical perspective. Note her first three chapters: "The Intellectual Climate," "The Religious Climate" and "Metaphysical Poetry." The last of these three

chapters contains as fine a presentation of the meanings of "poetry" and "mysticism" as one will find anywhere.

Next comes her discussion of the five poets, each one given two chapters, one of biography and one of criticism. Their lives cover the period from 1572 to 1695, their poetry from 1607 to 1674, though probably fifty years will cover the period of actual production. Only one of the five—Vaughan—was a layman; the rest are all clerical, even Traherne the least orthodox of them all. The summary of each and his relation to the other four is the subject of the last chapter of the book, "Conclusion." Here one is fairly dazzled by Miss White's penetrating familiarity.

To climax the virtues of the book there is an unusually fine Index and the admirable method of grouping the notes in separate chapter-headings at the back of the book.

ROBERT E. KEIGHTON.

FIGHTING ANGEL. Pearl S. Buck. New York: Reynal and Hitchcock. 1936. Pp. 302. $2.50.

To attempt the biography of one's own father is to court disaster either by allowing sentiment to overcome reality or by offending the tender decencies of life by frankly presenting the truth as one sees it, irrespective of family obligations. If the author has erred in any direction (the reviewer does not hold it against her), it is in the realism of this unique book.

The *Fighting Angel* is neither a plaster saint nor a little tin god. If he fails to measure up to our tender standards as a father and a husband, he more than makes good as a pioneer and an adventurer. The reader senses in every part of the book that Pearl Buck is very proud of her father and what he did—even of his faults, despite the fact that it leaves her with some of the wistful longings which only a tender and intimate memory can ever satisfy. The *Fighting Angel* was not a comfortable person with whom either to work or live. His family breathed easier when he went off on his periodic tours, and his compatriots found it difficult to find cooperation in his methods. He was almost a law unto himself.

One wonders if Paul was comfortable to live and work with. Great personalities seldom create comfortable surroundings.

Despite the fact that this great missionary defied both his boards and his benefactors, he was essentially a man of considerable parts. Somewhat of a scholar, and altogether a missionary, he accomplished much. He had one great love—the Chinese. He never thought of others in his scheme of salvation.

Needless to say, the book is a piece of high literary craftsmanship. It is good reading, and again attests the fact that Pearl Buck is among our foremost writers of today.

GEORGE F. FINNIE.

LIVING RELIGION. Hornell Hart. New York: The Abingdon Press. 1937. Pp. 260. $1.50.

"THIS book has emerged from teaching social economics at Bryn Mawr College, from teaching social ethics and meditation at Hartford Theological Seminary, and specifically from participating in the Conference of the United Christian Adult Movement at Lake Geneva, Wisconsin, July 27 to August 8, 1936."

Here are the two features of the book succinctly stated by the author (p. 4): It begins with the fact that lives of men and women have been changed in a manner almost miraculous. It proceeds to a consideration of many of the great problems that confront every one of us today: morality in person and in society, capitalism, sex, war, suffering and the like.

The author presents a technique of approach to these problems that to him is conducive to practical understanding and conclusions, if not actually to solution. This is the way of meditation, both private and social.

There is an abundance of excellent discussion and material on these subjects that will be valuable to leaders of groups, whether or not such leaders follow the exact technique of Doctor Hart.

ROBERT E. KEIGHTON.

LIVING COURAGEOUSLY. Kirby Page. New York: Farrar and Rinehart. 1936. Pp. 319. $1.00.

THIS book is most inspiring and most helpful in meeting some of the problems that must be faced in our present age. The author has given practical and constructive suggestions for living courageously, and thereby finding the more abundant life. The book puts one to shame in realizing how Christians in many cases react toward fundamental problems of the day. There is a renewed challenge to the Christian to cooperate with God and help to have a part in the realization of the practical idealism presented so ably by the author. After dealing with the great problems facing us today, the author gives selected readings for one hundred days. Those who use daily readings and meditations could well afford to read and ponder these selections, which stir one to action and do much to alleviate the feeling that present conditions are inevitable. There is a wealth of inspiring thought for sermonic material. The low price of the volume places it within the reach of any one who is interested in having a book which points to the sources of power required by an individual in these days of present social upheaval.

LURA L. BOWLING.

PERSONALITY, ITS STUDY AND HYGIENE. Winifred V. Richmond. New York: Farrar and Rinehart, Inc. 1937. Pp. 279. $2.50.

NOT long since the reviewer was asked by a friend, "Can you refer me to a book, non-technical in style, which would orient me in this whole field of present-day psychology?" I was unable to point him to such a volume then; yesterday, however, I wrote to him, "The book you wish is *Personality, Its Study and Hygiene,* by Winifred V. Richmond." And so I commend this most excellent survey volume; in brief compass it is an encyclopedia within the field indicated.

W. R. MCNUTT.

THE COLLECTED POEMS AND PLAYS OF RABINDRANATH TAGORE. New York: The Macmillan Company. 1937. Pp. 578. $3.00.

LOVERS of Tagore will welcome this fine volume of his collected works and those who are introduced to him through it will find themselves in possession of a wealth of good poetry.

The Indian poet, who is still living, was born in Calcutta in 1861 and now approaching eighty years of age, is still writing superior material. Most of his work is in Bengali, but he also writes in excellent English and has translated some of his Indian writings into English. (Is this volume his own translation? There is no indication given.)

As one reads these poems and plays there is a soft, diffused feeling of beauty and truth. Here and there is a veritable gem, but one does not hasten to reach them, nor does one search for them alone; every page has its quieting assurance or encouraging inspiration. There is always a strong sense of the beauties of India and an intense love of childhood. One is conscious, after a while of the absence of all effort, of all striving at effects, of the presence, only, of simple loveliness. Even the plays are dramas of thought, rather than of action; of character rather than of situation. ("The Post Office" has been performed in London.)

The poet's great themes are Life, Self-Consciousness, Love, Death and Children. Epigrams of rare insight abound, especially in "Fruit-Gathering" and "Stray Birds."

Master, give me the least fraction of the wealth that disdains all the wealth of the world (p. 188).

These birds are word-peckers. When they pick up some wriggling nonsense, which can fill their mouth, they are happy (p. 466).

They throw their shadows before them who carry their lantern upon their back (p. 289).

I wish I were a watchman walking the streets all night, chasing the shadows with my lantern (p. 73). (This figure of the "lantern" is a great favorite with Tagore; one must be prepared to find it frequently used.)

There are many uses of the contrast and the parallelism as forms of emphasis.

"I have lost my dewdrop" cries the flower to the morning sky that has lost all its stars (p. 312).

He has made his weapons his gods. When his weapons win he is defeated himself (p. 292).

Of the plays, perhaps the ones to make first appeal will be "Sanyasi," "Malini" and "The Sacrifice," although this is not to place the others on a lower level, but merely to suggest that the reading of them may require keener perception of their values.

Perhaps the most quoted portion of "Gitanjali" is Canto XXX, which will be found here in its preparative surroundings.

ROBERT E. KEIGHTON.

SAINT BERNARD ON THE LOVE OF GOD. Translated with Notes by Terence L. Connolly, S. J. New York: Spiritual Book Associates. 1937. Pp. xii, 279. $2.50.

INTEREST in Saint Bernard has been recently revived by the fact that his writings provided much inspiration for Coventry Patmore, the English poet who turned Catholic in 1864. Patmore's second wife began a detraction of Saint Bernard's "Sermons on the Canticle of Canticles." At her death, the poet continued the work and published it under the title of *Fragments from a Fragment.*

This book, the translator says, "is not meant for readers who can appreciate the original Latin. It is intended for those to whom Latin is a barrier." Part

One is the Saint's "Book on the Love of God"; Part Two his application of his principles to the every-day life of the soul.

In this first part the statement, or principle, is laid down that "The reason for loving God is God Himself; the way is to love Him beyond measure." This section occupies sixty-five pages of the book. The remainder, Part Two, is Saint Bernard's teaching of this theme, using as his text "The Canticle of Canticles."

The whole book is full of Scriptural quotations, very full of them, chiefly from the New Testament and the Psalms. The author's use of Scripture and especially of the Canticle of Canticles is in a form quite foreign to most of us. It is heavily on the side of the allegorical, with a liberal use of the poetical "license" and throughout it is entirely Catholic. (These terms are used merely descriptively!) For Protestant readers, the book will give little more than an intimate insight into the workings of a medieval, monastic mind.

ROBERT E. KEIGHTON.

BOOK NOTICES

A Manual of Style With Specimens of Type. Chicago. The University of Chicago Press. 1937. Pp. ix, 394. $3.00.

This is the tenth revision of the University of Chicago Press *Manual of Style* since its first publication in 1906. It embodies the typographical rules governing the publications of the University. These include instructions relating to the planning of a book, rules for composition, and hints to authors, editors, proof-readers and copy-readers. A glossary of technical terms and a list of symbols is included. This volume is generally recognized as the most complete and serviceable manual of its kind. The University Press is deserving of the most cordial thanks of all engaged in editorial work and in reading copy or proof.

Concerning Being and Essence. St. Thomas Aquinas. Translated from the Latin with the addition of a preface by George G. Leckie. New York: D. Appleton-Century Company. 1937. Pp. xliv, 47. 90 cents.

The revival of interest in the writings of this great medieval school man is happily resulting in the effort to make his works available for English readers. This translation of his *De Ente et Essentia* is a rendition of his arguments regarding essence, being and existence. It is, of course, Aristotelian metaphysics, and is an example of abstract reasoning at its best.

The Greatest Thing in the World. Henry Drummond. Boston: International Pocket Library. 1936. Pp. 32. 25 cents.

Innumerable editions of this Christian classic have been published since the first edition of 1890. Very few things that have been written in the English language have stimulated as many Christian people as this remarkable exposition of the thirteenth chapter of First Corinthians. The present edition in convenient pocket size will doubtless contribute to its deserving popularity.

The Christian Differential. Talmage C. Johnson. Nashville: Cokesbury Press. 1936. Pp. 192. $1.50.

The writer of this series of sermons believes that the differential of the Christian religion lies in the realm of relationships. This is the theme of the first sermon of the series. Then follow several sermons which grow out of this thesis. It is a thought-provoking series, thoroughly religious without being one-sided, either in the direction of modernism or fundamentalism.

The Gospel from the Mountains. Twelve Sermons by Colorado Ministers. Philadelphia: The Judson Press. 1936. Pp. 149. $1.00.

These twelve sermons are from the pens of twelve Baptist ministers in the State of Colorado. They indicate that a strong spiritual note prevails in the preaching of the West. Colorado is well served if this is a good and reliable sample of its pulpit work.

THE LIFT OF A FAR VIEW. Albert William Beaven. Philadelphia: The Judson Press. 1936. Pp. 162. $1.00.

SERMONS by the President of Colgate-Rochester Divinity School are always vigorous. This mixed group is no exception. They cover a variety of subjects, and were delivered at widely distant points to various kinds of people.

BUILDING SPIRITUAL FOUNDATIONS FOR THE FAMILY. L. Foster Wood, Editor. Philadelphia: The Judson Press. 1936. Pp. 75. 25 cents.

THIS is a handbook on the need for and development of an adequate spiritual undergirding for family life. It does not reveal anything startlingly new, but it does reclothe well-known facts in new phrases. Divided, as it is, into five chapters, it would make a good basis for a church's study in preparation for the building of a program of spiritual service for the homes of the parish. Mr. Wood's booklet ought to be of interest to those family heads who desire to make their homes schools for the development of Christian character, as well as to the minister who desires that his church should be of greater service to the home.

THE UNIFIED SUNDAY MORNING CHURCH SERVICE. Robert Grant Anderson. New York: The Abingdon Press. 1936. Pp. 55. Paper, 50 cents.

THIS is a research booklet which gathers and evaluates the data relative to that movement among the Protestant churches which seeks to "unite the study and worship program of the Sunday school with the Sunday Morning Worship service of the Church." Many features of this "united service" make appeal to many ministers and their churches; to all these this little book will be helpful. Moreover, those desiring to acquaint themselves with this matter will find their need met in these pages.

ADULTS AND THE ART OF LEARNING. Matthew T. Andrews, D. D. Nashville: Broadman Press. 1936. Pp. 128. 50 cents.

DOCTOR ANDREWS is pastor of the First Baptist Church, Texarkana, Texas, who comes proclaiming himself as one who bears lightly very many years. The reader can believe it; he wishes he could know him and sit under his ministry as teacher and preacher. Here is just about the most common-sense presentation of Adult Education we have come across. Those who turn to this little volume will feel amply repaid.

GUIDING THE LITTLE CHILD IN THE SUNDAY SCHOOL. Elizabeth McEwen Shields. Nashville: Broadman Press. 1936. Pp. 140. Cloth, 60 cents; paper, 40 cents.

THE purpose of this book is to aid the teacher in understanding the needs of the children she is teaching in the Sunday school. It will be of value to teachers who have not had work in child training and who have put their stress on the material to be presented rather than on the child who is to receive the information for his own guidance.

NATURAL BASIS OF MORALS AND ETHICS. Laurie J. Quinby. Boston: Christopher Publishing House. 1936. Pp. 71. $1.00.

THIS little book contains the reflections of a former journalist and State Senator in Nebraska. His conviction is that the Supreme Intelligence and Creator of the

Universe established natural laws which control everything absolutely. These laws operate independently of anything man may do, either personally or socially. That is, natural law is equated with the will of God, and obedience thereunto is obligatory. Mr. Quinby makes an unwarranted and artificial distinction between morals as solely personal or individual and ethics as only social. A better acquaintance with history and philosophy would have obviated that error. The book nevertheless contains wisdom and presents moral idealism with conviction.

MY OWN LIFE OF CHRIST. Alice M. Brookman. New York: Morehouse Publishing Company. 1936. 45 cents.

A LOOSE-LEAF work-book on the life of Jesus. The author has followed a decidedly content-centered approach which encourages the juniors to fill in blank spaces with verses from the Bible, names of people and places, and other factual information. Most teachers in Christian education today will prefer to develop the creative ability of boys and girls and to deepen their appreciation and understanding of the life of Jesus through the use of more informal, less stereotyped hand-work projects than this.

CHRISTIANITY AND THE TRINITARIAN DOCTRINE. William Edward Smith. Boston: Meador Publishing Company. 1936. Pp. 436. $3.00.

ONE is always suspicious of a book that makes such claims for itself as this does on the jacket as being "the only work extant that fully diagnoses the means by which redemption or salvation may be procured." The book is propaganda at its worst, indulging in most unchristian invectives against the Roman Catholic Church in particular, but also against the trinitarian doctrine, the observance of Sunday, and so forth.

BOOKS RECEIVED

THE PARADOXES OF JESUS. Ralph W. Sockman. New York: The Abingdon Press. 1936. Pp. 264. $2.00.

AND SO I PREACHED THIS. Luther Wesley Smith. Philadelphia: The Judson Press. 1936. Pp. 178. $1.00.

THE TENT AND THE SKY. Avery A. Shaw. Philadelphia: The Judson Press. Pp. 126. $1.00.

FIRST CHAPTERS IN RELIGIOUS PHILOSOPHY. Vergilius Ferm. New York: Round Table Press. 1937. Pp. xii, 319. $3.00.

WORSHIP. Evelyn Underhill. New York: Harper and Brothers. 1937. Pp. xxi, 350. $3.00.

FIRST ADVENTURES IN PHILOSOPHY. Vergilius Ferm. New York: Charles Scribner's Sons. 1936. Pp. x, 548. $2.00.

TOWARDS THE CHRISTIAN REVOLUTION. R. B. Y. Scott and Gregory Vlastos, Editors. Chicago: Willett, Clark and Company. 1936. Pp. viii, 254. $2.00.

THE EXTENSION DEPARTMENT OF THE SUNDAY SCHOOL. Joseph L. Watts. Nashville: The Sunday School Board of the Southern Baptist Convention. 1936. Pp. 156. Cloth, 60 cents; paper, 40 cents.

SOCIETY AND ITS PROBLEMS. Grove Samuel Dow. New York: Thomas Y. Crowell Company. 1936. Pp. viii, 669. $3.00.

KILL OR CURE. Muriel Lester. Nashville: Cokesbury Press. 1937. Pp. 135. $1.00.

WHAT IS THE FAITH? Nathaniel Micklem. Nashville: Cokesbury Press. 1937. Pp. 227. $2.00.

COLLECTED POEMS AND PLAYS OF RABINDRANATH TAGORE. New York: The Macmillan Company. 1937. Pp. 578. $3.00.

EDUCATION AND SOCIAL TRENDS. Raleigh Schloring and Howard Y. McClusky. Yonkers-on-Hudson, New York: World Book Company. 1937. Pp. vi, 154. $1.32.

LIFE OF EDWARDS AMASA PARK. Frank Hugh Foster. New York: Fleming H. Revell Company. 1936. Pp. 275. $2.75.

MAKING A GO OF MARRIAGE. Elmer E. Ferris. Philadelphia: The John C. Winston Company. 1936. Pp. xii, 252. $1.50.

THE RELIGIOUS EXPERIENCE OF THE PRIMITIVE CHURCH. P. G. S. Hopwood. Edinburgh: T. and T. Clark. 1937. Pp. xxii, 387. $3.00.

IDAHO: A GUIDE IN WORD AND PICTURE. Federal Writer's Project of the Works Progress Administration. Caldwell, Idaho: The Caxton Printers, Ltd. 1937. Pp. 431. $3.00.

MOSLEM WOMEN ENTER A NEW WORLD. Ruth Frances Woodsmall. New York: Round Table Press. 1937. Pp. x, 320. $3.00.

THE TWENTY ECUMENICAL COUNCILS OF THE CATHOLIC CHURCH. Clement Raab. New York: Longmans, Green and Company. 1937. Pp. xiv, 226. $2.00.

MAKING MARRIAGE CHRISTIAN. Strother A. Campbell. Philadelphia: The Judson Press. 1937. Pp. 128. $1.00.

A BANKER MEETS JESUS. Rowland Hegedues. New York: E. P. Dutton and Company. 1937. Pp. 96. $1.00.

TEACHING ADULTS IN THE SUNDAY SCHOOL. Gaines S. Dobson. Nashville: Broadman Press. 1936. Pp. 133. Cloth, 60 cents; paper, 40 cents.

LIFE ETERNAL. Compiled by Mary Rumsey Movius. East Aurora, New York: The Roycroft Shops. 1936. Pp. 178.

THE PASTORAL EPISTLES. E. F. Scott. New York: Harper and Brothers. 1937. Pp. xxxviii, 183. $3.50.

THE NATURE OF RELIGIOUS EXPERIENCE. Essays in honor of Douglas Clyde Macintosh. New York: Harper and Brothers. 1937. Pp. xiv, 244. $2.50.

A DECLARATION OF INTERDEPENDENCE. H. A. Overstreet. New York: W. W. Norton and Company, Inc. 1937. Pp. xii, 284. $3.00.

THE FATE OF THE FAMILY. Arthur E. Holt. Chicago: Willett, Clark and Company. 1936. Pp. x, 192. $2.00.

AMONG THE MYSTICS. William Fairweather. New York: Charles Scribner's Sons. 1936. Pp. xvi, 145. $2.25.

A BEGINNERS BOOK OF YOGA FROM THE WRITINGS OF L. ADAMS BECK. Edited and with a Foreword by David M. Bramble. New York: Farrar and Rinehart. 1937. Pp. x, 229. $1.50.

INTERPRETATION OF ST. PAUL'S EPISTLES TO THE GALATIANS, EPHESIANS, PHILIPPIANS. R. C. H. Lenski. Columbus, Ohio: Lutheran Book Concern. 1937. Pp. 911. $4.00.

VOCATIONAL GUIDANCE THROUGHOUT THE WORLD. Franklin J. Keller and Morris S. Viteles. New York: W. W. Norton and Company, Inc. 1937. Pp. xiii, 575. $3.25.

MEMOIR OF REV. LUTHER RICE. James B. Taylor. Nashville: Broadman Press. 1937. Pp. 303. $1.25.

THE SOURCE OF CIVILIZATION. Gerald Heard. New York: Harper and Brothers. 1937. Pp. 431. $3.50.

THE ROMANCE OF THE CALENDAR. P. W. Wilson. New York: W. W. Norton and Company, Inc. 1937. Pp. viii, 351. $3.00.

RELIGIOUS TRADITION AND MYTH. Erwin R. Goodenough. New Haven: Yale University Press. 1937. Pp. 97. $1.50.

PSYCHOLOGY OF RELIGIOUS ORIGINS. T. Hywel Hughes. New York: Charles Scribner's Sons. 1937. Pp. 242. $2.25.

SAINT BERNARD ON THE LOVE OF GOD. Translated by Terrence L. Connolly. New York: Spiritual Book Associates. 1937. Pp. xii, 259. $2.50.

THE CHRISTIAN EPIC. Mary E. Lyman. New York: Charles Scribner's Sons. 1936. Pp. xii, 275. $2.50.

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND FROM THE BEGINNING OF THE ENGLISH REFORMATION TO THE DEATH OF QUEEN ELIZABETH. Cambridge: Harvard University Press. 1932. Pp. 490. $5.00.

THE PHILOSOPHY OF CHRISTIAN EDUCATION. Herman Harrell Horne. New York: Fleming H. Revell Company. 1937. Pp. 171. $1.50.

A PROGRAM FOR RELIGIOUS EDUCATION. J. M. Price, L. L. Carpenter, and A. E. Tibbs. New York: Fleming H. Revell Company. 1937. Pp. 288. $2.50.

THE NEW ORIENT. 2 Volumes: Volume I, The Near East. Editors: A. E. Haydon, Halford L. Hoskins, A. H. Lybyer, A. T. Olmstead, Martin Sprengling. Volume II, The Far East. Editors: Arthur Upham Pope, Berthold Laufer, Quincy Wright, Walter E. Clark. Chicago: The New Orient Society. 1937. Pp. viii, 483; xii, 394. $5.00.

THE SOCIAL COMPONENT IN MEDICAL CARE. Janet Thornton in collaboration with Marjorie Strauss Knauth. New York: Columbia University Press. 1937. Pp. xiv, 411. $3.00.

JOHN DONNE AND THE NEW PHILOSOPHY. Charles Monroe Coffin. New York: Columbia University Press. 1937. Pp. viii, 311. $3.50.

THE CHRISTIAN VIEW OF MAN. J. Gresham Machen. New York: The Macmillan Company. 1937. Pp. vi, 302. $2.50.

JUNIOR BOYS WRITE THEIR LIFE OF CHRIST. William Grime. Boston: Manthorne and Burack, Inc. 1936. Pp. xviii, 97. $1.00.

DEMOCRACY AND REVOLUTION. Louis A. Fenn. London: Student Christian Movement Press. 1936. Pp. xv, 143. Cloth, 3s 6d; paper, 2s 6d.

CHRISTIAN FREEDOM IN THE MODERN WORLD. Lesslie Newbigin. London: Student Christian Movement Press. 1937. Pp. 93. 2s 6d.

LIFE OF JESUS. François Mauriac. New York: Longmans, Green and Company. 1937. Pp. ix, 260. $2.50.

THE QUEST FOR PEACE. Abraham Cronbach. Cincinnati: Sinai Press. 1937. Pp. ix, 223. $1.50.

THE SECRET OF HIS PRESENCE. L. M. Bratcher. Nashville: Broadman Press. 1937. Pp. 178. $1.50.